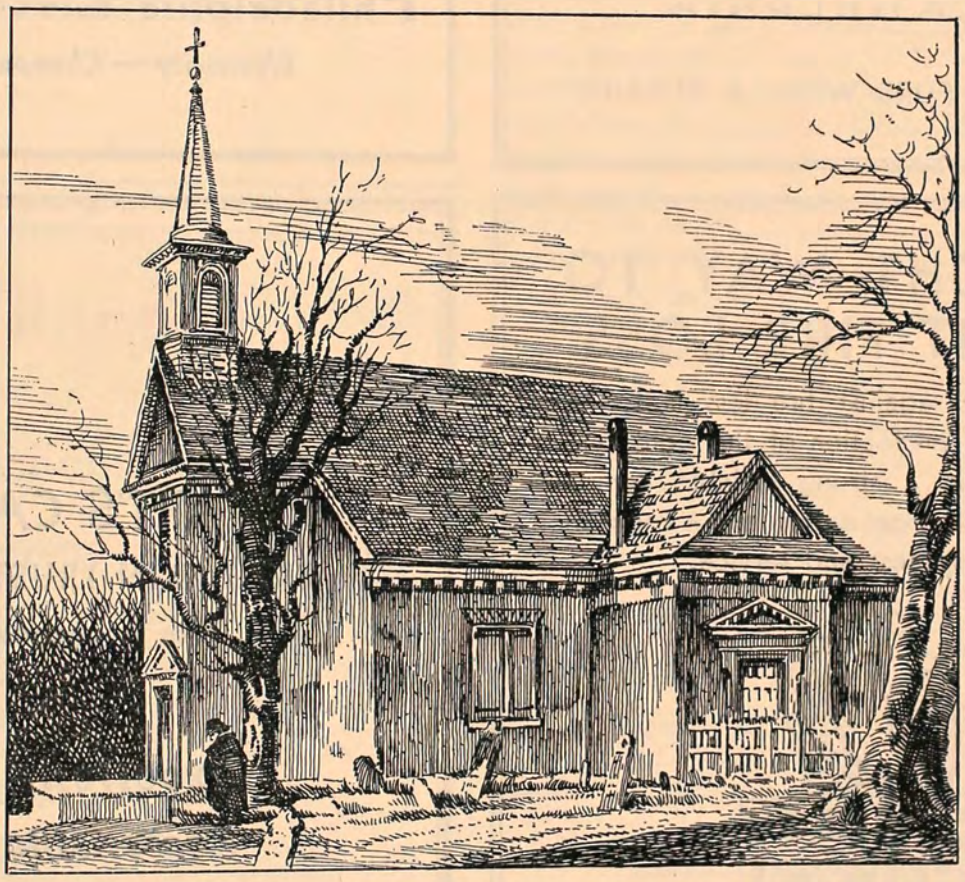
THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXVII Philadelphia, April, 1938 No. 7

Swedish Anniversary Number



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Send or bring your
Church or School printing problems to us.

The Diocesan Library, which is in the Church House, 202 South 19th Street, Philadelphia, is open to every communicant and every Priest in the Diocese of Pennsylvania. It is earnestly hoped that many will avail themselves of the great opportunity to read some of the following books as part of their Lenten program:

Alfange, Dean.....The Supreme Court and the National Will
Arnold, Churman W.....The Folklore of Capitalism
Bell, Bernard I.....A Catholic Looks at His World
Branscome, B. H.....The Gospel of Mark
Brown, Wm. Adams.....The Minister: His World and His Work
Bulgakov, Sergius.....The Wisdom of God
Cook, Stanley.....The Old Testament—A Reinterpretation
Fosdick, Harry Emerson.....Successful Christian Living
Drake, Durant.....The New Morality
Gailor, Bishop.....Some Memories
Hart, John R. (donated),
Fourteen Reasons Why I Believe in God
Holmes, Roger W.....The Idealism of Giovanni Gentile
Hudson.....Epistle to the Hebrews
Hunter, Graham Chambers.....Luke: First Century Christian
Inge, Dean.....The Rustic Moralist
Jones, E. Stanley.....The Choice Before Us
Kirk.....The Crisis of Christian Nationalism
Lester, Muriel.....It Occurred to Me
Lloyd, Roger.....The Beloved Community
Ludlow, Bp. Theodore R.....“I Am a Vestryman”
Lynd, Robert S. and Helen M.....Middletown in Transition
Mapu, Abraham.....The Shepherd-Prince
Marks, Harvey B.....The Rise and Growth of English Hymnody
Mead, Frank S.....The March of Eleven Men
Meninger, Karl A.....The Human Mind
Mozley, J. F.....William Tyndale
Niebuhr, Reinhold.....Beyond Tragedy
Niemoller, Martin.....From U-Boat to Pulpit
Nock.....Conversion
Rawlinson.....The Church and the Challenge of Today
Redlich, E. B.....The Forgiveness of Sins
Smith, B. T. D.....The Parables of the Synoptic Gospels
Smith, F. Harold.....The Elements of Comparative Theology
Sutton, J. Wilson.....Our Life of Prayer
Tucker, Bp. Henry St. George.....The Reconciling Christ
Underhill, Evelyn.....The Spiritual Life
Van Dusen, Henry K.,
The Church and State in the Modern World
Whitley, W. T.....The Doctrine of Grace
Wieman, Regina Westcott,
The Modern Family and the Church
Wilson, Bishop F. E.....An Outline of Personal Prayer
Yutang, Lin.....The Importance of Living

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11 A. M., Morning Prayer and Address;
4 P. M., Evening Prayer and Sermon

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Clerical Canons: Rev. Messrs. G. G. Bartlett, S.T.D.; G. C. Carter, D.D.; E. C. Earp; J. M. Niblo; W. C. Patterson; L. W. Pitt; G. H. Toop, D.D., and F. L. Vernon, D.D.

Lay Canons: Messrs. W. M. Elkins, S. F. Houston, Reed A. Morgan, L. J. Morris, F. H. Moss, L. B. Runk and W. E. Scull.

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ANALYSIS OF INVESTMENTS
As of Dec. 31st, 1937

	Book Value	
BONDS		
Railroad	$267,760.23	
Public Utility	166,784.83	
Industrial	55,392.17	
Municipal	66,115.74	
Government (U. S., Canada and Argentine)	70,160.54	
Participating Real Estate ($14,496) Received)	23,496.25	
		$649,709.76
STOCKS		
Preferred	$22,521.66	
Common, Received	21,275.54	
		43,797.20
MORTGAGES		
(81) With Interest Paid Currently	$269,817.20	
(3) With Mortgagee in Possession	9,300.00	
(2) In Foreclosure	3,560.00	
		282,677.20
REAL ESTATE		
(67) Rented	$334,428.85	
(2) Vacant	10,662.43	
		345,091.28
MISCELLANEOUS		10,957.49
CHURCH REAL ESTATE at Valuations	$482,848.14	
Less Incumbrances	122,764.41	
		360,083.73
CHURCH REAL ESTATE Recorded at $1.00 each		125.00
RESERVED INCOME in Savings Accounts		3,834.37
		$1,696,276.03
Less Sundry Liabilities		77.00
Net Investments		$1,696,199.03
Uninvested Cash		24,329.01
Total Principal		$1,720,528.04

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXVI: No. 7 PHILADELPHIA, APRIL, 1938 Fifteen cents a copy One dollar a year

The Bishop's Message

When this issue of the Church News shall reach you, Lent will be more than half over and we shall be approaching Passion Sunday. That Sunday is so called because it is the beginning of the Jewish month in which Our Lord was Crucified, and on this day Our Lord began to make open predictions of His coming sufferings. These two weeks are the two most solemn in the Christian year. If we have failed to observe Lent as we should, let us make especial efforts to draw near to God in these remaining days. In Holy Week let us seek to follow Our Lord day by day. On Good Friday let us abandon as far as possible even our ordinary duties in order that our hearts may be set on Him and that we may remain in holy meditation. Especially during those three hours, 12 to 3 P. M. let us be found in adoration and prayer in God's House; Easter Even is a holy day of quiet.

In the Ancient Church it was a time of holy vigil. Lamps or torches were placed in Churches and in private homes. In the mediaeval English Church the Paschal Candle was lighted. Singing, prayer, and reading of Scriptures were kept up until the dawn of the Resurrection morning.

What a glorious outburst of joy and praise there was as Easter dawned. It is the queen of feasts. It was the dawn of hope. Easter presents the most wonderful fact in human history—the Resurrection of Jesus Christ. It gives assurance of a truth of transcendent importance in human life—our own immortality.

That the Disciples believed that Christ had risen, there is no question

> "Why are they then baptized for the dead and
> Why stand we in jeopardy every hour."

We cannot think of them as a band of hypocrites; preaching virtue; living virtuously; with a damning lie on their conscience. Can we think of them, nursing their souls in the very face of death, with the hope of being with Christ in blessedness, while they knew he was rotting in an unknown grave. What earthly motive could they have? Of the eleven Disciples and with the addition of St. Paul, only one died a natural death. All others paid the penalty of death for their statement.

We cannot but feel the truth of St. Paul's words "If in this life only we have hope in Christ we are of all men most miserable, but now is Christ risen from the dead and becomes the first fruit of them that slept. For as in Adam all die, even so in Christ shall all be made alive."

The Executive Secretary's Page

This is a request to the Clergy of the Diocese urging them to commence the ground-work for next fall's Every Member Canvass some time during the coming month of May. Our experience of last fall, when we were $90,000.00 short of a balanced budget for ourselves and the General Church, should be fresh in our minds. We added $30,000.00 for our Chinese Relief Appeal and $5,000.00 for our Drama of Missions, making a total of $125,000.00. Dr. Shreiner, almost single-handed, raised $76,276.00. That represents a fortune today, and too much praise cannot be given Dr. Shreiner for his courage and energy displayed in raising the amount received.

Now for the year 1938 we have a difference approximating $40,000.00 between the amount needed for our budget and the amount promised by the parishes and Missions. We are hoping, of course, to be able to raise this difference from the Diocesan Contributors' Fund. But it is a question whether or not current budgets should be met by soliciting special gifts, that might more properly be used for new or advance work projects for both the Diocese and the General Church. Our answer, of course, is to be found in the methods employed whereby each communicant is intelligently informed as to the needs of his parish, the Diocese and the General Church. To say that comparatively few parishes employ effective methods in canvassing their people is scarcely an exaggeration. As a matter of fact some parishes and Missions had no 1938 canvass at all; some parishes delayed their canvass until February. *It is the inadequate presentation, together with an equally inadequate preparation for the canvass that is responsible for our failure to raise our budget.* This, without argument, shows our need of increased efforts and renewed interest on the part of every member of our Church, in order that an intelligent and thorough canvass may be held in each parish and Mission this coming fall. Of course, all this has to do with the program for 1939. But now is the time to be concerned about the canvass for 1939. It is for this reason we suggest canvass preparations in May. The Chairman and Assistant Chairman of the Canvass should be appointed, and the coming summer months could be spent in carefully selecting from the parish those who are to serve as canvassers. During the same time the Chairman and his Assistant should be familiarizing themselves with the parish situation, its needs and resources, as well as those of the Diocese and the General Church. To do this is not high pressuring, it avoids it. And when careful preparation is given months before the time of the Canvass, the results are usually beyond expectation.

†

In this month's issue of the NEWS we publish the standing of all the parishes and missions in respect to their support for the Missionary work of the Church. This is done by the authority of the Executive Council, who authorized quarterly reports to be published.

†

Next time you are in conversation with someone who tells you seriously that the Church "simply must reduce its budget; that there is no money for the people to give, etc., etc.," give them these two items of information and watch how quickly they smile and change the conversation.

(a) Women of Philadelphia spent $3,400,000.00 for cosmetics during 1937;

(b) The season just closed at the Santa Anita Race Track, outside of Los Angeles, recorded almost $40,000,000 changing hands.

†

Due to the shortage of money, the National Council is able to appoint only three new missionaries for work overseas, and these are to fill long-standing vacancies. The Rev. Francis C. Gray, of Mishawaka, Ind., goes to Sagada, Philippine Islands. Albert E. Swift, of Claremore, Okla., who will be ordained very soon, goes to Shanghai. Miss Eleanor L. Clancy, of Mineola, L. I., N. Y., goes to the Sara Ashhurst School at Guantanamo.

†

When our Indian Archdeacon to the Chippewas, the Reverend W. K. Boyle, recently visited the Diocese a few months ago, Admiral Cluverius extended him the courtesy of the Navy Yard. This was a great treat to the Archdeacon, and he was especially interested in the inspection and presentation of certificates on the School Ship Annapolis. The captain of the ship, as a souvenir of the visit, presented the Archdeacon with a certificate making him an Honorary Chaplain of the ship. The Archdeacon was so pleased with it that he took it with him to his home in Bemidji, Minnesota, framed it and hung it in his study. Last week a letter from him came saying "My children are very proud of my certificate from the Training Ship Annapolis—as a matter of fact, Mrs. Boyle and I are, too. I shall not forget the pleasant time I had in your city. The Indians here have been very much interested in what I have been able to tell them about my trip, my experiences, my observations, and the way Christian people received me. I am deeply appreciative of it all."

†

In 1893, during the month of February, Holy Trinity Church gave $16,454.90 for Missions. It was distributed as follows: Special for Parish Building, Kyoto, in Japan, $3,110.00; Special for St. Paul's School Building Fund, Japan, $4,000.00; Special for Japan, $1,000.00; Special for Mr. Gring's Building at Kyoto, Japan, $1,000.00; "Clara H. Matlack Memorial" Scholarship, St. Mary's Hall, Shanghai, China, $50.00; Mexico, $600.00; Greece, $3,000.00; Special for American Church Missionary Society (of which for Brazil, $551.00), $1,051.00; Foreign, $5,134.90; Woman's Auxiliary, Special for Foreign Missionary Insurance Fund, $2.00; Junior Woman's Auxiliary, Special for Mrs. Brierley's Rescue Work, Cape Mount, Africa, $105.00; Indian Hope Association, Indian, $102.00. In addition to the above item of $3,110.00 for the Parish Building at Kyoto, Holy Trinity also contributed (in two years), $9,110.00 for the new Church of Kyoto, and the Church was named Holy Trinity.

†

Mrs. Mary A. Combs, a member of St. Stephen's Church, Philadelphia, and late widow of John Francis Combs, died February 28th. In her will she made numerous bequests to charitable organizations. Included in these bequests is $10,000 to the Episcopal Hospital, $5,000 to the Home of the Merciful Saviour for Crippled Children, $5,000 to St. Stephen's Church, Philadelphia, $5,000 to the Church of the Ascension, Atlantic City, and $25,000 to the Seamen's Church Institute. In addition to the foregoing, the Seamen's Church Institute will share in any residuary estate.

FREDERICK P. HOUGHTON.

HERE AND THERE IN THE DIOCESE

Nearly five hundred young people from all over the Diocese attended a meeting at St. Elisabeth's Church on Sunday, March 13th, at 4 o'clock, upon the invitation of a committee from some of the parishes of South Philadelphia. Dr. Frederick P. Houghton presided, and Dr. Livingston Porter was the speaker. He spoke of the post-war conditions in Europe and the development and subsequent collapse of the youth movement there, and traced this collapse to the divorce of the movement from religion.

A move is under way for other such meetings in the not too distant future.

—

The interior of St. Paul's Church, Doylestown, has recently been entirely renovated. Gothic arches in the sanctuary which did not harmonize with the new altar installed two years ago have been removed. Two unsightly radiators in the sanctuary have been placed in recesses under the windows. A new system of indirect lighting has been installed in the sanctuary and choir. And in addition to these improvements the entire interior has been painted.

—

On Thursday evening, February 17th, the congregation of the Emmanuel Church of Kensington tendered a birthday party to the Reverend Leonard T. Hursh in celebration of his fiftieth birthday. All the members and friends were invited as well as the clergy of the surrounding parishes. The Very Rev. Percy R. Stockman, Dean of the Convocation of North Phila., the Rev. Mr. Hubbs of St. Ambrose, The Rev. Mr. Myers of the Pilgrim Congregational Church, Father Zittas, a Lithuanian priest, Father Biagini of St. Mary the Annunciation, Mr. Profitt of the Seamen's Institute, and a large delegation of the Good Shepherd, Kensington, were also there.

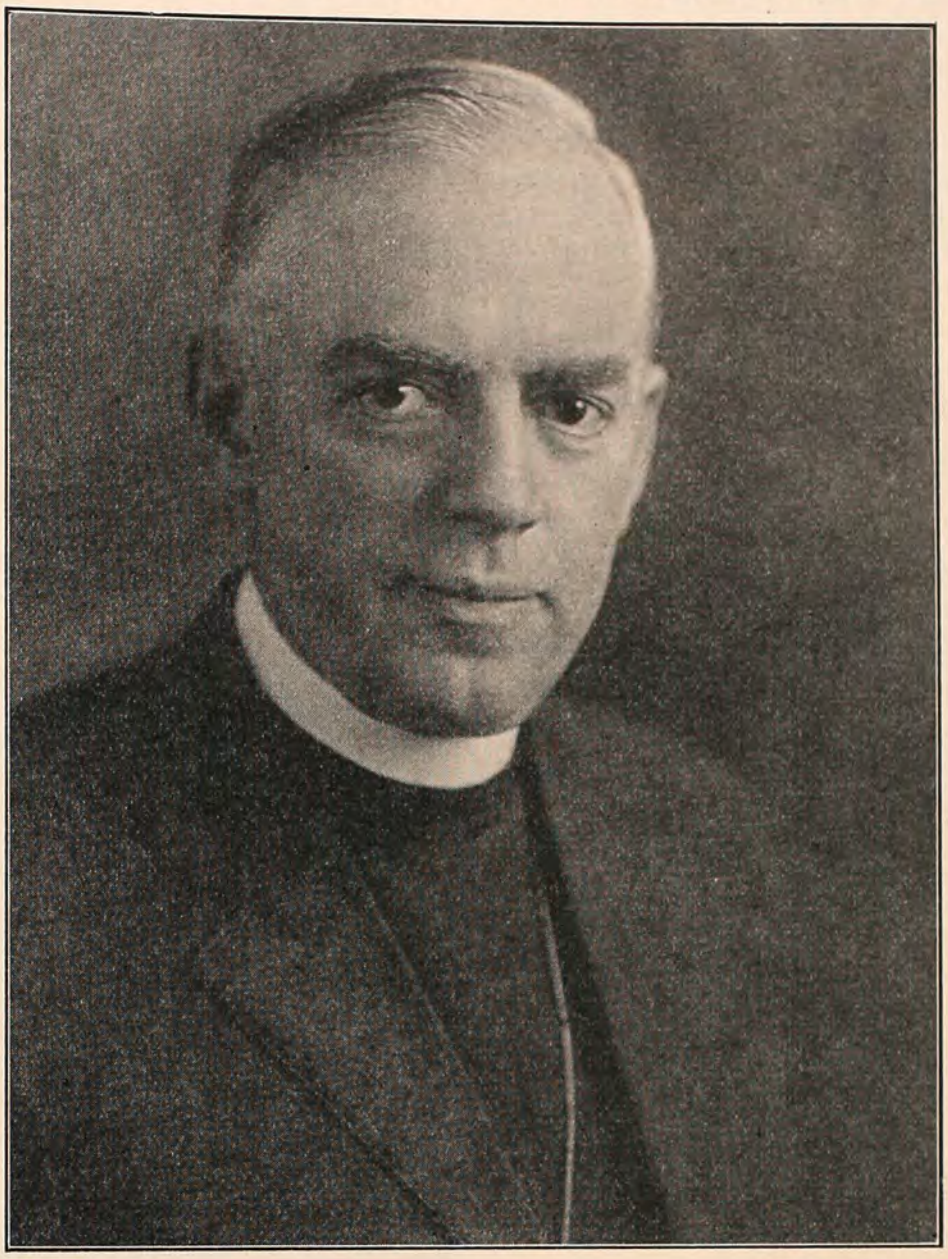
After the entertainment everyone sat down to a lunch. A letter was read from Bishop Taitt, with other congratulatory notes, and the clergy were called upon to speak. A purse was presented to Father Hursh by the congregation, and many other gifts and flowers from individuals.

—

At the Pre-Lent meeting of the League of Intercessors, the Committee members borrowed books for Lenten reading, of which we have a wide variety. The books of Bishop Brent, Canon McNeile and many other authors, are here for devotional reading, and this phase of the work with isolated friends

(*Continued on page 221*)

THE RIGHT REV. PHILIP COOK, D.D., S.T.D., LL.D.



July 4, 1875 *March 25, 1938*

Ordained Priest 1902. Consecrated Bishop of Delaware October 20, 1920. Assessor to the Presiding Bishop, 1933. President of the National Council, 1934-1937. Assessor to Presiding Bishop, 1937- . President, Board of Overseers, Philadelphia Divinity School, December 17, 1929- .

As THE CHURCH NEWS is going to press the sad announcement is made that Bishop Cook has just been called away. In the Diocese of Pennsylvania he has a very high standing and especially with the Bishop. He was one of the Presenting Bishops at Bishop Taitt's Consecration and he was chosen because of a personal affection which existed between him and Bishop Cook. The consolation that we have in his going is that he rests from his labors and his suffering. It was pitiful to think of a man of his strength of body and mind lying so hopeless for so long a time. While we shall all miss him very greatly, realizing the great doctrine of the Communion of Saints, we feel he is knowing and loving those whom he knew and loved here on earth, and that the time will come when we shall enter into his joy and there wait until the final consummation of things at the end of the world. We know that his soul rests in peace and that perpetual light shines upon it.

Francis M. Taitt

Bishop of Pennsylvania.

Daily Noon-Day Lenten Services—1938

BROTHERHOOD OF ST. ANDREW

Locust Street Theatre
Locust St. west of Broad
Services begin 12.30 P. M.

Monday to Saturday, April 4th-9th, incl.—Rt. Rev. Charles E. Woodcock, D.D., LL.D., formerly Bishop of Kentucky.

Monday, April 11th—Rev. James M. Collins, Rector of Church of the Atonement.

Tuesday, April 12th—Rev. Louis W. Pitt, Rector of St. Mary's Church, Ardmore.

Wednesday, April 13th—Rev. D. Wilmot Gateson, D.D., Rector of Church of the Saviour.

Thursday, April 14th—Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

Friday, April 15th—Rt. Rev. Francis M. Taitt, D.D., LL.D., Bishop of Pennsylvania.

Easter Even, Saturday, April 16th—Rev. William O. Roome, Jr., Church of The Messiah, Philadelphia.

CHRIST CHURCH

Second Street above Market
12.30 to 12.55 P. M.

Monday and Tuesday, April 4th-5th—Rev. John M. Groton, Philadelphia Divinity School.

Wednesday to Friday, April 6th-8th—Rev. Charles W. Sheerin, D.D., Chattanooga, Tenn.

Saturday, April 9th—Rev. Robert C. Hubbs, St. Ambrose Church, Philadelphia.

Monday, April 11th—Rev. Louis C. Washburn, S.T.D., Christ Church, Philadelphia.

Tuesday and Wednesday, April 12th-13th—Very Rev. Allen Evans, D.D., Dean, Philadelphia Divinity School.

Thursday, April 14th—Rev. Louis C. Washburn, S.T.D., Christ Church, Philadelphia.

Friday, April 15th—Rev. Percy R. Stockman, Dean, North Philadelphia Convocation.

Saturday, April 16th—Rev. W. Roulston McKean, Christ Church, Philadelphia.

ST. STEPHEN'S CHURCH

Tenth Street above Chestnut
"Where Lenten Noon-Day Services Began"
Beginning 12.30 o'clock
Closing 12.55 Precisely

April 3rd-8th, incl.—Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, Ky.

Saturday, April 9th—Rev. W. Brooke Stabler, Chap., University of Pennsylvania.

April 11th-14th, incl.—Rev. John C. Runkle, Eastville, Va.

April 15th, Good Friday—Rev. Vincent C. Franks, D.D., St. Stephen's Church.

Saturday, April 16th—Rev. John R. Hart, Ph.D., St. Stephen's Church.

The Rev. James Niblo, D.D.

The Rev. Charles Henry Long

THE CHURCH CLUB PREACHING MISSION

The Rev. Armand T. Eyler, Rector of Trinity Church, St. Augustine's, Florida, will be the substitute preacher at Holy Trinity Church, Thursday evening, April 7th.

The Very Rev. Milo Hudson Gates, D.D., scheduled as the preacher for that evening, is very seriously ill at his home in New York City.

DEGREE CONFERRED

In connection with Founders' Day at Ursinus College, Wednesday, March 16, the Rev. James Martin Niblo, rector of St. John's Church, Norristown, received the honorary degree of Doctor of Divinity.

Dr. Niblo was presented by Dr. Calvin D. Yost, Secretary of the Board of Trustees and Librarian of the College. The degree was conferred by Dr. Norman Egbert McClure, Ph.D., Litt.D., President of Ursinus.

Dr. Niblo has the unique distinction of being the rector of the parish in which he grew up as a boy. He is a graduate of the University of Pennsylvania, and graduated from the Philadelphia Divinity School in 1913, being ordained Deacon and Priest that same year by Bishop Rhinelander. With the exception of a year when Dr. Niblo served as assistant rector at St. Matthias Church, Los Angeles, Dr. Niblo has spent his entire ministry in the Diocese of Pennsylvania. He was curate of St. George's, West Philadelphia; vicar of St. Michael Chapel, and since 1925 has been rector of St. John's Church.

Dr. Niblo is very active in diocesan affairs, being Chairman of the Department of Missions, Chairman of the Committee on Dispatch of Business, and Canon Residentiary of the Cathedral. He enjoys to an unusual degree the respect and confidence of the people in Montgomery County, and it is interesting to note that the degree was conferred upon him by the oldest college in Montgomery County.

HONORED BY HIS COLLEGE

The Rev. Charles Henry Long, graduate of William and Mary College, Williamsburg, Virginia, has been notified that the Alumni Association has awarded him the "Alumni Medallion for Conspicuous Loyalty and Service" to the College. The award is to be presented to Mr. Long on June 11th.

The Rev. Mr. Long is the rector of Zion Church, Logan, and has been prominent in diocesan affairs for many years. He is Chairman of the Department of Publicity.

The Diocesan Convention

The Diocesan Convention of 1937 passed a resolution calling upon the Committee on Dispatch of Business to consider a change in the time for beginning the Convention of 1938 and if feasible to make such a change. The purpose of this was to enable the early routine of business that must be transacted to be gotten through with in order that the first ballot for all elective officers where more than one name had been proposed to be made either on Monday evening or Tuesday morning. Under the present set-up, Convention does not convene until Tuesday morning after the Service of the Holy Communion, which puts off the taking of the first ballot until after the lunch hour.

Another resolution was passed calling upon the Committee on Elections to consider some change in the method of holding elections so as to insure a more expeditious procedure. The two committees felt that Convention had placed upon them duties that were closely related one to the other and therefore held a joint meeting to consider the whole problem. The result of their deliberations was unanimous in that they agreed it was inexpedient to change the present method of voting but that the hour of convening Convention should be changed from Tuesday morning at 10.00 A. M. to Monday afternoon at 5.00 P. M.

Nominations for the various elective offices in the Diocese can and usually are made and placed on the tentative ballot some weeks before Convention meets. Then opportunity is given early in the routine work of Convention to add to these names from the floor of Convention. When the time for nomination is closed, the official ballot must be prepared for the printer of such offices for which more than one name has been placed in nomination. Naturally it requires several hours to have such a ballot printed and it has been found literally impossible for the actual voting to commence until after 1 o'clock. Then comes the duty of counting the votes and often a second ballot cannot be taken for several hours more. When, as it sometimes happens, in the Conventions that Delegates to General Convention or the Provincial Synod are elected, a number of ballots must be run off before the election is complete. This year Convention will vote for Delegates to the Provincial Synod and upon the last occasion three years ago it was necessary to remain until late in the evening before full elections had taken place.

Many Lay Delegates have expressed themselves as favorable to the plan of limiting Convention, if at all possible, to one full day. Since most delegates accept Bishop Taitt's invitation to dinner before the Diocesan Mass Meeting when the Bishop reads his Annual Address to Convention, it was thought wise to use the hour before dinner to convene and get through the necessary routine work up to and including nominations to elective offices from the floor. This makes possible the compilation of the ballot and its printing so that the first vote can be taken as the first order of the day on Tuesday, immediately after the Service of the Holy Communion. Further, it allows for as many more ballots during the day as are found necessary, and gives much greater time to Convention for the consideration of the more important work of the General Church and the Diocese.

There are several matters of importance that must be realized in making this change. Convention will convene at 5.00 P. M. on Monday afternoon, May 2, 1938, and all Delegates should be present, and the right to a seat in Convention be assured, in order to take part in the preliminary elections and to have the privilege of making nominations from the floor. There is the further responsibility resting upon every Delegate to remain for the Mass Meeting at 8.00 P. M. in Holy Trinity Church. This should be a time of real enthusiasm and loyalty to the Bishop and Diocese when the Annual Address of the Diocesan is presented. Therefore all Delegates to the Diocesan Convention this year should meet in Holy Trinity Church on Monday, May 2nd, at 5.00 P. M., and again at 8.00 P. M., and on Tuesday, May 3rd, at 9.00 A. M.

JAMES M. NIBLO,
Chairman of Committee on Dispatch of Business.

CORRECTION

The following letter correcting a misstatement in the February number of THE CHURCH NEWS about the property of St. Thomas' Church, and about the future plans of the congregation of St. Thomas' was sent to the Rev. Mr. Bagnell by Mr. Spencer Ervin. It is printed for the information of all who may be interested.

February 17, 1938.

The Rev. Robert W. Bagnell,
5631 Girard Avenue,
Philadelphia, Pa.

Dear Mr. Bagnell:

The February issue of THE CHURCH NEWS carries on page 143 an article by me describing the January meeting of the Executive Council. The article concludes with a statement on the subject of the arrangements to save the property of the congregation of St. Thomas in which it is said that title is to be taken subject to the mortgage by the Church Foundation for the benefit of the Diocese, that when the mortgages are paid off, the Diocese will own the property and that the Beloved Disciple Mission in West Philadelphia will become St. Thomas' Parish Church.

These statements were made as a result of something that was said to me at the meeting. Either the person who made the statements was mistaken, or I misunderstood their character. The statements are erroneous. Title to the property will be taken not for the benefit of the Diocese, but for the benefit of St. Thomas' congregation. When the mortgages are paid off, the property will belong to St. Thomas' Parish. The congregation is to occupy the Mission in West Philadelphia merely temporarily until a new site is available.

I am glad to correct these statements. A correction in print will appear in a subsequent issue of THE CHURCH NEWS, if not in the March issue, then in the April issue.

Faithfully yours,
(Signed) SPENCER ERVIN.

THE LITTLE PILGRIMS
and the
BOOK BELOVED
A Mystery Play of the Prayer Book
by
MARIE E. J. HOBART
Will Be Presented by a Group of Young People From Various Parishes
at
ST. JAMES'S CHURCH
22nd AND WALNUT STREETS
Sunday, May 1st, 1938
at 8 P. M.
The Choir of St. James's Church Will Assist
Silver Offering for Missions
EVERYONE INVITED

The Girls' Friendly Society Honors The Coming of the Swedes

The G. F. S. will have its part in the Swedish Tercentenary Celebration on Saturday afternoon, April 2nd, when a pilgrimage will be made, first to the Swedish American Historical Museum, and next to Gloria Dei Church. At the Museum, a tour of the rooms will be made with members of the Women's Committee and the Women's Auxiliary of the Museum acting as hostesses and explaining the many historical displays. Following this "tour," Dr. Amandus Johnson, Curator of the Museum will address the group, after which the party will go by bus to Gloria Dei Church, for a Service, and Tea.

Rev. John Craig Roak, Rector of Gloria Dei, will be the speaker there, assisted in the service by the Rectors of the other two old Swedish Churches of the Diocese—Rev. James Hart Lamb of Christ Church, Upper Merion, and Rev. William Roberts of St. James's, Kingsessing. The many valuable treasures, possessed by Gloria Dei, will be displayed in the Chancel, and explained after the service. This service will include such hymns and prayers as are known to have been used by the Swedes in their "little church at Wicaco," and the Friendly's own Choir will lead the singing.

Mrs. John Craig Roak will be hostess in the Guild House, for the Tea, and Mrs. James Hart Lamb, Jr., and Mrs. William Roberts will preside at the tea tables. About four hundred members of the society are expected to take part in the event—their numbers limited by the capacity of the Swedish American Museum, and the beloved little church.

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This is the season for G. F. S. Annual Services in almost every diocese. Here, the Candidates will hold theirs on Saturday afternoon, April 23rd, at St. Luke's Church, Germantown. For these small folks, the service is always followed by a festive hour, when prizes are awarded by the Senior Members' Club for good work done in contests of various kinds, such as handwork, composition and posters. This year's contest specially featured essays on the coming of the Swedes.

The Annual Festival Service for Members and Associates will be held on Sunday afternoon, May 1st, at 4 o'clock, in St. Stephen's Church, Philadelphia. The Rector, Rev. Vincent C. Franks, D.D., will preach. The Branch at St. Stephen's celebrated its Fiftieth Anniversary this year.

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A Country Fair for the benefit of the society's diocesan treasury will be held Friday and Saturday, May 6th and 7th, in St. James's Guild House, 2210 Sansom Street. The event is being managed by a Committee of Older Members, and all Branches are cooperating. A Country Fair in a city street may seem impossible, but having seen a hotel ballroom turned into a European Market Place a short time ago, visitors should be prepared for another interesting and different event,—they will not be disappointed. There will be not only all kinds of goods to sell, but exhibits of antiques, handcraft, cooking, flowers and plants, etc., to be judged by specialists in each line; an Old-Fashioned Dress Parade on Friday evening, and a Baby Show on Saturday afternoon, and a restaurant which will feature home-cooked meals—no caterers or hotel food this time. Handmade goods from the rural mission field (for which the G. F. S. is working this year) will be on sale and many other unusual things not always found at Country Fairs. The parish hall is spacious, and the Churchwoman's Clubrooms are also being pressed into service, so large crowds of friends and buyers can be accommodated and served. Reservations for the Friday Supper and Saturday Luncheon can be made either through a G. F. S. Branch, or in the Headquarters, Room No. 44, the Church House.

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The Diocesan Choir is having a busy time preparing for its part in the Annual Services, the Swedish Celebration, and the Operetta, which it will give for its benefit on the evening of May 18th, in the auidtorium of the School for the Blind, 64th and Malvern Avenue. The Operetta will be followed by a Dance, and the tickets, at 50 cents each, can be secured from any member of the Choir.

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It is interesting to note that a Pennsylvania Branch, Christ Church, Upper Merion, made the first contribution in the G. F. S.-U. S. A. toward the National Money Object for 1938. Congratulations and thanks. The Object this year is the raising of $2000 to be used in the Splashdam-Dante district, in Virginia, for the building of a combination Chapel and Community House, and the purchase of an automobile for one of the women workers.

As a part of the Membership Drive held throughout the country in January, this diocese reports a total gain of 249 members in the 17 Branches which definitely participated. The Branch making the largest percentage of gain was St. Paul's, North Penn, organized last year, which increased its membership during the Drive 220%. Three new Candidates' Classes were organized during the month. Another has been added since—at the Chapel of the Mediator, West Philadelphia, and the newest Branch is at St. Stephen's, Clifton Heights. It is well to note that all the new groups and increased membership in older Branches are made up of Younger Members and Candidates, a recognition, surely, of the outstanding program for young people which the G. F. S. provides,—a program which has continuity and changing interests as the girls grow older. Fellowship, sports, Holiday House life for summer vacations, weekly programs which have to do with the life the girls must live today, and at the same time which trains them in service as the future women of the Church—to become, in their turn, leaders of another generation,—it is this long-time vision of G. F. S. life which makes it the organization it has always been, and is today.

BISHOP OF N. Y. APPOINTS SWEDISH MISSIONARY

As much of this issue of the NEWS is devoted to the 300th Anniversary of the landing of the Swedes, it may be interesting to read the following report of the meeting of the Board of Managers of the Foreign and Domestic Missionary Society, held in New York, Tuesday, April 11, 1893.

"The order of the day at this meeting was the consideration of the appointments of a general missionary to the Swedes in the United States, which question had been pending for several months. The Rev. Dr. Greer, the previous month, had supported the claims of the Swedes upon the Church in a convincing speech. He referred to the relations of the Swedes to our Church in the early history of the country when they had their own missionaries here, whom they subsequently withdrew, transferring their congregations to the care of this Church. He stated the striking fact that Swedish immigrants bring with them letters of recommendation from their pastors to the authorities of this Church, and referred to the promising work which is now carried on among them in different places. The Bishop of Iowa and Dean Hoffman had also addressed the Board to the same purport. In connection with this the following action was reached:

'RESOLVED: That the sum of $2,000. per annum be and hereby is appropriated for the support of a missionary to the Swedes in this country, to be appointed by the Bishop of New York.'

A further resolution was adopted, permitting the missionary who should be appointed, after deducting the amount necessary to meet his traveling expenses, to turn over to the Board all offerings received by him for the maintenance of the work."

INTERESTING VISITOR

A coming visitor to the Diocese is the Rev. Henry A. McNulty.

The Rev. Mr. McNulty is coming directly from the war zone of China. While here he will preach in St. Paul's, Chestnut Hill, Sunday morning, April 3rd, at 11 A. M.; St. Luke's, Germantown, at 4:30, and Holy Trinity, Philadelphia, at 8 P. M. He will also address the Woman's Auxiliary, at St. Paul's, Chestnut Hill, on April 1st, at 10:45.

The first opportunity to hear first-hand reports of the situation in China, especially as it affects the Episcopal Church there, is made possible by the arrival of the Rev. Henry A. McNulty, of Soochow, China, who landed in Seattle on February 26th.

After five months of continuous tension, accompanied by hard work and no small danger, Mr. McNulty has been called home by the Presiding Bishop and National Council of the Episcopal Church, to assist in telling to Church people the need of their fellow-Churchmen in China. After a short time on the Pacific Coast, he will go to New York for consultation with the National Council's Foreign Missions Department, and further speaking engagements will be made in various sections of the country, to present the facts of China's need.

Mr. McNulty, who was ordained to the ministry in 1904 after graduation from the General Theological Seminary, New York City, went to Soochow in 1909, where he has been head of Soochow Academy, enrolling more than a hundred boys, and foreign priest in charge of Grace Church. He was in Korea with his family for a summer holiday when trouble became acute in China. Leaving his family in Japan he hastened to Soochow. He tells of holding Church Services while bombing planes flew overhead, of a refugee camp which he visited just an hour before it was bombed killing a hundred people; of a total, indeed, of thirty bombings personally experienced. "The most pitiable sight," said Mr. McNulty, "that I have seen so far, was that of a very decent family, father, mother and four children, all completely destitute when presumably they had been fairly well-to-do farmers. They just sit and brood. They do smile when you speak to them and ask you if there is any hope."

Mr. McNulty was made Foreign Chairman of the Soochow Relief Committee, and journeyed to Shanghai "through dangers we never expected to get through alive." In Shanghai the Committee raised $100,000 in Chinese currency and hastened back to Soochow with much-needed relief. The Japanese military, after further bombings, occupied the city.

In November a Chinese newspaper reported Mr. McNulty as "missing." For a time nothing could be learned. Then he was heard of as one of five foreigners in charge of a refugee camp for some 60,000 frightened and destitute people at Kwang Foh, a peninsula in a lake near Soochow.

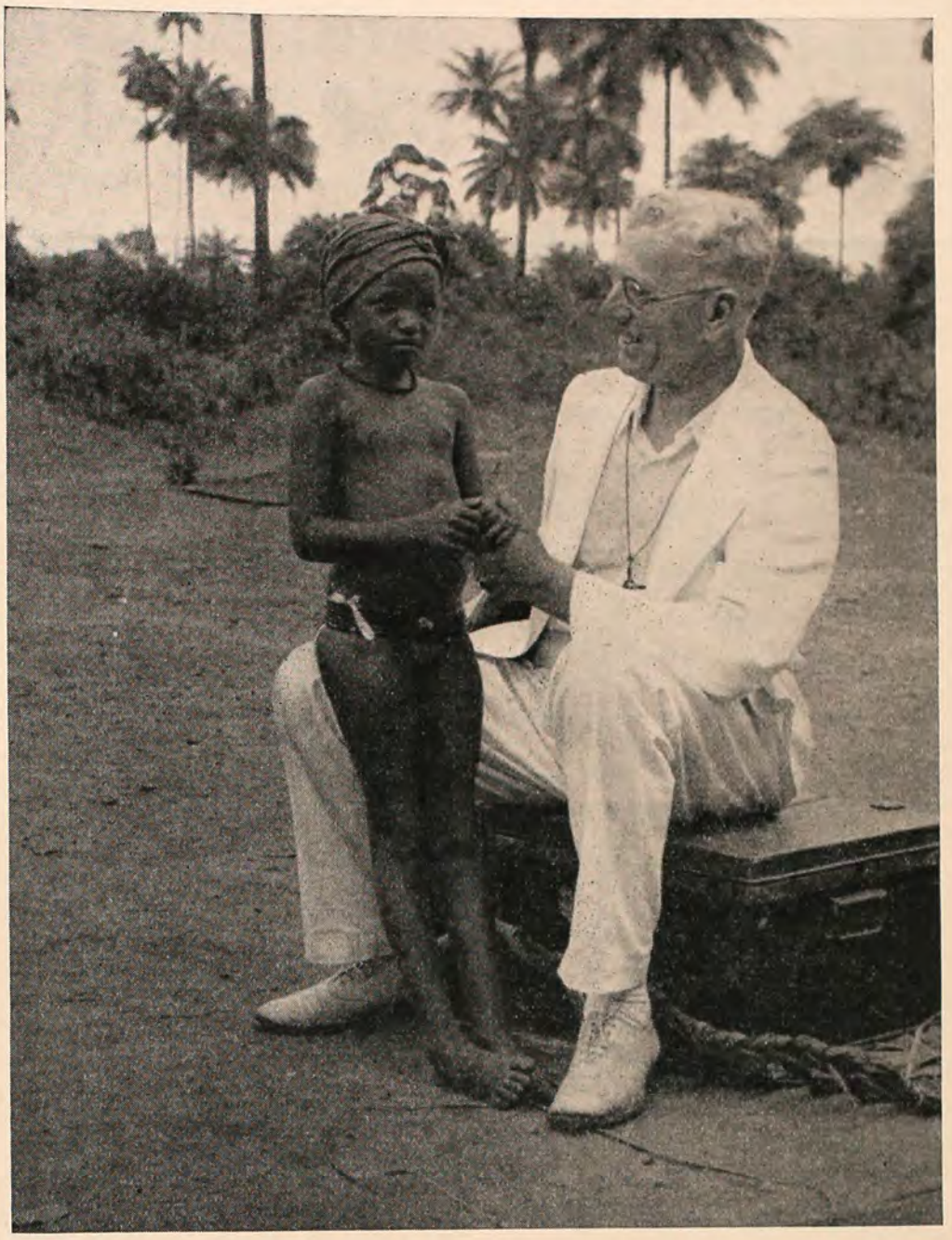
Still no direct word from him until he appeared in Shanghai last December, where he arrived at night, wearing shoes left behind by his son, and carrying practically all his worldly possessions in a half-filled duffle bag. He told that his household belongings had gone, and that the mission property at Soochow had been systematically looted.

Continuous efforts through the considerate and helpful American and Japanese consuls proved useless to secure a return pass to Kwang Foh, so advantage has now been taken of the situation to use Mr. McNulty in the United States.

Modestly, Mr. McNulty disclaims any heroism in his refugee work. He says,

(*Continued on Page 239*)

Bishop of Liberia and African Country Girl



The picture of the Bishop and the little African country girl brings to his mind one of the many sweet incidents in the journeyings through the Hinterland.

"We were resting for a few hours in a native village, in the country back of Cape Mount, where the Church has a chapel, school and dispensary. The child in the picture had been adopted by one of our native nurses and acted as her helper in the dispensary and home. She had been told of the coming of the Bishop and what a "big man" he was. Naturally, when he arrived on the scene, she was interested in everything that concerned him.

The Bishop's ring and pectoral cross took her fancy and she wanted to see these close up. So it was that one of the party who had a camera was able to perpetuate this scene and made it possible to bring this little African incident to friends in America.

We hope to bring this child nearer to our Lord and through His blessing make her useful in the service of His Kingdom in Africa."

LEOPOLD W. KROLL,
Bishop of Liberia.

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Pronunciation for Choristers

By HAROLD W. GILBERT

Although there are ways in which the inquiring person can find out what is the approved pronunciation of a sticky word, most of us fail to act on the impulse of the moment, and postpone such research until the matter becomes forgotten. It would be a useful project for someone to undertake to publish a handbook of pronunciation for the use of choristers. To a certain extent there is a vocabulary that is peculiar to church music. One may be ever so carefully instructed in the correct usage of our language for the ordinary practices of social and business intercourse, and yet find himself quite embarrassed when face to face with a word to be divided into its component syllables and to be sung with a prolongation of each. There is no such thing as vagueness of enunciation in singing: every syllable must be definite.

A friendly critic once advised the writer that his choristers were mispronouncing the *ble* in such words as visible, able, movable, etc. She stated that the correct sound should be something like a cross between "bull" and "bell." And by way of illustrating her point she pronounced a few such words with the usual rapidity of ordinary speech. Hastily spoken—and vaguely sounded—the illustrations seemed satisfactory, but when slowed down to the speed required for singing they carried no conviction, for the distinctions argued about were then obviously hair-splitting. The dictionary gives us no help in this matter, directing us to say *b'l.* Orthoëpists do not concern themselves with the problems of singers, but deal entirely with those of speakers: hence, they recognize as correct the sounds that result from rapid speech, which in many cases are indefinite and defy analysis. So, in some instances, the singer is compelled to become his own authority.

Usually, correct syllabication of words gives a very definite guidance in determining the sounds of the vowels. The dictionary, of course, syllabifies. *Petition* presents a typical question: How should the *e* be sounded? If the word were syllabified thus, pet-i-tion, the *e* would be short, as in "get." But the correct division of this word is pe-ti-tion, which calls for a long *e,* as in "see." Other such words, often mistreated, are: *believe, descend, desert* (the verb), *celestial, beloved,* and *seraphic.* In some cases, however, it is not so easy to determine the vowel sounds from the syllabication. *Direct,* syllabified di-rect, is pronounced with a short *i,* and not as is so often heard, with a first syllable that sounds like "die." There is no exception to a rule, in this instance—merely indifference to the accepted dictum: *"I,* when final in a syllable, has more commonly its short sound."

While speaking about the letter *i,* it might be well to call attention to the abuse accorded such words as *divide, sanctify, magnify, purify, punish* (and the many other words ending with "ish"), *manifest,* and other such words, all of which should have the *i* sounded as in "pin." A similar sound of short *i* should be given to the final syllable of plurals in which the singular ends with the letter *y*: *mercies, fancies, bodies, beauties,* etc. This naturally leads to the caution about the pronunciation of final *y* in such words as *pity, holy, glory, mighty, majesty, heartily,* etc., which should always be sounded like the *i* in "pin."

The vowel sound of long *u* needs the watchful attention of singers. Although its chief element is a sound like *oo,* it should begin with the sound of *y* or short *i.* Mistreated words in this class are: *duty, tune, lute, endure, tumult;* and such words as *dew, due, blue, new.* But be careful not to pronounce Cherubim thus: Cher-you-bim. The *u* has the same sound as in *rude,* which calls for a slight sound of short *i* at the beginning of the vowel.

While there are many sounds for the letter *a,* the chief difficulty for singers lies in the distinction between "short a" and "broad a." For practical purposes in singing, it seems advisable not to recognize the classification known as "intermediate a," but to group together such words as *last, chaff, ask, glance,* etc., with those that have the true Italian sound of *a*: *arm, laugh, calm,* etc. By doing this, we subject ourselves to criticism, for there is a perfectly definite sound for words in the former group. But so much confusion on this matter exists among singers, that the simplest plan will doubtless prove to be the wisest. Those who wish to perfect their pronunciations to a greater degree will find the distinctions finely drawn for them in the introductory material to Webster's Unabridged Dictionary.

Probably no difficulty is caused by the words that properly have the true Italian sound of *a*: *far, palm, ah,* etc. Let us therefore consider the classification with "intermediate a." Most words fall into this group when they have the letter *a* occurring before *sk, ff, ft, th, ss, sp, st, nce, nt,* and sometimes *nd.* But unfortunately, the rule is not absolute. Here are some examples:

According to rule—

Ask, task, staff, chaff, after, shaft, waft, path, wrath, pass, glass, grass, gasp, clasp, master, fast, cast, last, glance, chance, grant, chant, command, demand.

Exceptions—

Hath, and, hand, land, grand, band, gather, passion. The word *answer* has an "intermediate a."

Of the consonants, the letter *r* seems to cause the most distress, both to the singer and to the listener. While it is possible, if much care is exercised, to sound the *r* on all occasions, the safer plan is to adopt this rule: *"R* before a vowel sound is sounded, but in all other positions it is silent." If we apply this principle, we get the following examples:

Sounded "r"—

Road, groan, bright, hear us, father of all, adoring them, fear of him.

Silent "r"—

Lord, mercy, care not, hear me, father to all, adore them, fear him.

Such words as *fear, hear, care, there,* etc., are pronounced by some people as though spelled with a final *uh* instead of *r.* But such treatment in singing should be most discreetly handled, for the words do not contain two syllables. When an *r* is sounded, it should be produced well toward the front of the mouth—never with the tongue drawn back part way into the throat.

The position of the tongue is likewise of great importance in sounding the letter *l.* The farther forward, the better. In fact, if the singer will take the trouble to acquire a nice enunciation of *l,* he will do much toward making his diction distinct and agreeable to listen to.

There seems to be a habit among singers of arriving at the final *m* of a word before it is time to stop the tone, and the humming sound is unduly prolonged. This procedure may be valuable in vocal exercises to induce resonance, but it is a purely technical trick and is a questionable practice in artistic performance. The final consonant of any word should be delayed to the last possible moment in singing, and then sounded in as short a time as may be, taking care only that it is distinctly audible to the listeners. The undesirable practice here referred to extends also to final *n, ng,* and sometimes *l.* It is equally bad taste in any case.

Rapid speech brings about many situations that the singer must grapple with. The dictionary even adopts phonetic signs that sanction vague vowel sounds. For example, in the word *adore,* the *a* is sounded vaguely in speech. But the singer must determine exactly what sound he should give this vowel. Generally, a broad *a* is best in such cases. In the phrase, "this he said," the *h* in the word *he* is quite lost in rapid speech, but should be distinctly sounded in singing. *Often* suffers the same disadvantage as the *ble* endings. The dictionary says "of'n," and adds that singers sometimes pronounce the second syllable distinctly—"ten." Sounding the letter *t* is not the best taste, however, Phyfe, the well-known authority on such matters, directs that the *t* be omitted.

We seem to enjoy retaining obsolete pronunciations in our church music. In the Te Deum, many of us still sing *acknowledge*, with the *o* sounded as in "know." *Infinite* also becomes distorted. The dictionary does not justify any long sound of *i* in this word.

Akin to obsolete usages is the custom of sounding final *ed* as a separate syllable on almost every occasion. There are precedents for the separate syllable *ed,* but not in all instances. Many composers of church music follow an old custom of treating the *ed* as a separate syllable in verbs used in perfect tense. Thus: "My spirit hath rejoic-ed." "He hath magnifi-ed me." "He hath show-ed strength." "He hath scatter-ed the proud." "He hath fill-ed the hungry."

Ed is often separately sounded when it occurs at the end of a phrase, thus: "The Lord's name be prais-ed." At other times, it may be employed to improve the rhythmic flow of a passage, thus: "And so Pilate releas-ed Barabbas." We have now come to the point where individual taste enters the discussion, and consequently there will be disagreement. Probably the safest course to follow is to be guided at all times by current English usage in correct speech. Some leading authorities on church music are taking a stand against old customs in pronunciation, and recently published Psalters, for example, direct that *ed* be separately sounded only when it would be thus pronounced in good speech today.

One more question of pronunciation should be mentioned—how to pronounce proper names derived from Hebrew and Latin. Those choirmasters who use church music with Latin texts must decide for themselves which of the three methods of pronunciation they will follow—English, Roman, or Continental. The pronunciations of the proper names will, of course. be made consistent with the method used. For choirmasters who do not use Latin texts, and who wish to have a definite plan for their choirs to follow in dealing with Latin and Hebrew proper names, it is recommended that all such names be Anglicised. Jesu (soft sound of *g*—ge-zu), Abraham (begin with long *a*; final *a* short), Israel (Iz-ray-el), David (Day-vid), etc. Consult the dictionary when in doubt!

It is desirable that the choir use pronunciations that are entirely correct, and that the enunciation be refined. At the same time, nothing that smacks of artificiality should be permitted. The words should have real and natural meaning for the congregation, for they are participating in the worship. There is always danger in extremes.

KNIGHTS' OF SAINTS JOHN CAMP

Mr. Robert E. Lenhard will conduct a camp for church boys on the Chesapeake during July and August. As swimming counsellor at Y. M. C. A. Camp Conoy for three years, Pennsylvania Diocesan Director of the Knights, Law Student, member of Incarnation, Drexel Hill; Lacrosse player at Penn, and a man whom all boys love and respect, he is well qualified to run a camp to please you and your boy.

There will be a correspondingly capable staff of experienced counselors, a first class camp in every way. The cost will be ten dollars per week. Further particulars and endorsements may be had from the Grand Commander, 3012 W. Coulter St., Philadelphia.

The city of happiness is in the state of mind.

(Continued from page 215)

makes our contact seem more like pleasure than work.

The next meeting will be April 5th, Tuesday, at 10.30 A. M., in Room 1, Church House. Each one of our 700 members will receive a little Easter cross, as well as the Easter "Forward" booklet.

PASSION PLAY AT ST. AIDAN'S

A Passion play of large dimensions and striking characteristics is being prepared for presentation at St. Aidan's Chapel, Central Avenue and Cottman Street, Cheltenham, the Rev. Herbert Boyce Satcher, Vicar, on Monday, Tuesday, Wednesday and Thursday evenings of Holy Week. The play is entitled *Into the Hands of Sinners,* and is a dramatic portrayal of the events leading up to the Crucifixion of Our Lord, told largely in Biblical language. It was written by the Rev. Leonard S. Beale, Vicar of St. Catherine Coleman, Hammersmith, London, for performance in his own parish, where, as the author says, "many of the players had had no previous experience of acting in Passion plays." It was subsequently published by the S. P. C. K.

St. Aidan's is particularly fortunate in having on its parish lists the entire personnel necessary for such a production, including coaching, staging, costuming, and general direction. General oversight of the whole undertaking, including especially the coaching of the players, is in the capable hands of Warren A. Wright, Jr., and his wife, Jane Eberlein Wright. Mr. Wright is a young professional actor, who grew up in the parish, the son of the Parish Treasurer, and for a long time the Crucifer. He has been a member of the 69th Street Playhouse and Philadelphia Playhouse companies, and is now associated as a dramatic artist with radio stations WCAU and KYW. Mrs. Wright, a graduate of Oberlin College, has been associated with the Theatre Union, New York City, and the Philadelphia Playhouse. Great care is being taken to have the play costumed in the most authentic manner. This department is supervised and directed by Mrs. Charles Henry Haase.

The drama will be enacted on the choir level in the Chapel itself, a thin drapery of neutral color being hung between the choir and sanctuary, permitting a dim view of the altar beyond in some scenes, and allowing a shadowy glimpse of the waving palms of the Palm Sunday procession. Changes of scene will be effected chiefly by lighting and by the blocking out of spaces and characters, the action taking place on platforms with a few properties. Little music is provided, except for the Palm Sunday procession, when the old Hebrew melody *Leoni* will be used, and in the Last Supper episode when the Apostles chant Psalm 114 to the *Tonus Peregrinus.*

The Church News

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THE EASTER HOPE

The poet Wordsworth once asked a little girl how many sisters and brothers she had. She replied that there were seven children in the family, two at sea, two living in a village called Conway, two buried in the churchyard, and herself. "But," said the poet, "if two lie in their graves, there are only five of you." "No," she insisted, "we are seven." In vain the poet tried to convince her by changing his words, and saying, "Two are in heaven, that leaves only five," she refused to hear him.

And of course the child was right. Death may separate but does not destroy a family: the two in the graveyard were as much members of it as the two who had gone to sea. This is the Easter message to those of us who have loved and lost. We are not interested alone in the fact that through the Resurrection of Christ immortality has been assured. We are not concerned only with our own survival after death. We don't want to survive unless others survive with us; what we long for is reunion. We would prefer eternal death to eternal loneliness. That is the reason that the significance of Easter grows deeper with every year of one's life. It cannot mean so much to a child as to one who yearns for "the touch of a vanished hand or the sound of a voice that is still." Both the Crucifixion and the Resurrection are revelations of the character of God. The Crucifixion showed men how much God loved them. The Resurrection showed them that this Spirit of Love is also the Spirit of Power, the power that can overcome even death and reunite friend with friend.

"I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread
They have but gone before.
"The Father's house is mansioned fair
Beyond my vision dim;
All souls are His, and here or there
Are living unto Him."

The Church News wishes all its readers a very happy Easter, rich with the assurance that Christ has overcome death and brought immortality to light.

THE FOLLIES

One of the most beautiful illustrations of the difference between American and English use of the same language is to be seen in the significance which the word "follies" has in England and in America. In the old country, the landscape is literally bumpy with so-called follies,—towers of temples, or castles of freakish style, which were designed and erected by what Shakespeare would no doubt have called "nitwits," men who could easily qualify for the Sophomore Class at Byberry. There is Peterson's Folly, and Gray's Folly, and Johnson's Folly, and so on. In every county some queer fellow has built an ugly monstrosity on a hill as a monument to his own insane vanity and diseased imagination.

Now everybody knows that the American "follies" are nothing like these. For though nitwits do spend a lot of money on them, even the most critical students of feminine charm would hardly accuse them of being queer or ugly in appearance.

In a list of follies recently published in a British paper, among the towers and queer houses there were a number of churches erected as "follies," the most interesting of which was a windmill in Reigate Common. This mill, the writer said, had been consecrated, and Divine Service was held in it once a month!

Have our readers ever seen any house of worship as strange as this? If so we would like to hear from them, for we hate to see our English brethren surpass us in this estimable competition. We once had a chapel in the Diocese which had been a sheep-stable, and a church which had been a brewery—the spirits first having been duly "exorcised," we are sure. But never a windmill church!

Alas, the British have us beaten again! But we need not despair; for while we can't match them in consecrated windmills, we can at least equal them in consecrated windbags. Look to your laurels, Albion!

FOLLOW THE OLD SWEDES

It is greatly to the credit of the earliest Swedish settlers in America not only that they were discriminating enough to choose Pennsylvania for their homes but that they left behind them as enduring memorials a few of the most quaintly-beautiful churches in America. We were most fortunate in acquiring these buildings and their Swedish congregations when they chose to throw in their lot with us.

Can that experience be repeated? In these days when the Oxford and Edinburgh Conferences have intensified the desire for Church Unity, who knows but that some other churches may grow to like us well enough to let us absorb them also, so that we shall have not only "Old Swedes," but "Old Presbyterian" and "Old Methodist Churches" within the fold of the Episcopal Church! *Pourquoi pas?*

Financial Safeguards

Embezzlement — taking for yourself other people's property entrusted to your care—occurs not infrequently in the secular world, and now and then even in the church. Temptation visits the custodians of church funds as well as others. The main object of the financial safeguards decreed recently by Diocesan Convention is the prevention of embezzlement. But there are also other important aims. To discuss the whole purpose of the legislation and to describe briefly what a sub-committee of the Diocesan Department of Finance has been doing to make it effective is the field of this article.

The Committee on Financial Safeguards has prescribed a few common-sense rules.

There must be books of account of a character appropriate to the size of the organization and the character of its financial arrangements and they must be regularly kept. It is easier not to bother with books, but it is not so safe for the organization.

When there is income amounting to $1,000 a year, or when there are sizable bank balances, those authorized to draw cheques must be bonded. Then if there is an embezzlement the bonding company stands the loss, or most of it, and not the organization. Bonds cost only $5.00 for $2,000 protection, and so on up,—not an important expense item for most parishes.

If there are mortgages, bonds, stock certificates, notes, or other evidences of capital they must be kept where they will not be lost, or destroyed by fire. A fire-proof office safe or a safe-deposit box in a bank is indicated, and not a desk drawer. Safe-deposit boxes cost from $2.00 a year up.

If any of these evidences of capital are negotiable—such as coupon bonds, they should not be under one man's control. Now it is a nuisance to be obliged to find a time convenient to another as well as to yourself to open a safe-deposit box. There are two ways out. One is to have the person who has sole access bonded to the full maximum market value of the securities. If this value is not great, the cost of a bond for this purpose—or the extension to this risk of a bond protecting a drawing account—may be worthwhile. If the value to be protected is too great to warrant a bond, another way out is to entrust the securities to a trust company under what is called an agency account, by which the trust company holds the securities subject to the orders of the depositing organization, collects and credits or remits income, and if desired, also advises as to investments. A fee is of course charged for this service but if much capital is involved and the company is competent, the fee usually is more than made up by amounts saved through a wise investment policy.

Dual access or a bond or an agency account are, then, some ways of protecting securities.

Now about the investments represented by the securities.

Mistakes in the past ten years by persons and agencies supposed to be competent to advise on investments, coupled with deficiencies in the state statutes governing trust investments, have caused so much loss that we are all a little skeptical about trustees and managers. However, we live in an imperfect world and have to seek what has a seasonable probability of being best. And it is better to consult honest and conservative persons or companies familiar with investments and investment policies than it is to leave investments to chance.

A cardinal rule—probably the cardinal rule—of investment policy, is not too many eggs in one basket; that is, diversification of risk. It was neglect of this rule which caused perhaps the most damage in the depression. Mortgages were legal investments, so all or most of a fund would be put in mortgages.

There is no escape from the necessity of vigilance by the holder of investments, but most holders heed advice in addition. The Committee on Financial Safeguards therefore requires that investments be supervised at reasonable intervals by competent persons. The organization must not allow its investments to be lost for lack of watching.

. . . .

As the final, and in general the most important single means of protection of funds, the Committee requires an audit, at least annually, either by a chartered public accountant, if the total income of the organization attains $3,000, or by an accountant bookkeeper outside the organization if the income is less than this figure.

Audits check the bookkeeping methods and tend to detect and so to prevent losses. There is an unjustified impression that they are expensive. If large amounts are involved and no proper books have been kept for a long time a first audit may be expensive. But with reasonably well-kept books to review, an audit is easily within the means of any organization.

One way to keep down the cost of audits is to keep good books. Another way is to bring your books to the auditor instead of taking his time to come to you. A third way is to join what might be called an audit club. If enough organizations agree to be audited by one auditor, it is reasonable to believe that lower rates can be obtained.

A concluding word may be spoken about the organization of the Committee. It consists of members of the Department of Finance. They are authorized to add to their numbers from without the Department but at present the Committee is drawn wholly from the Department. The Committee reports to Convention through the Department. It is responsible to Convention. Criticisms of its aims, policies and methods will be welcomed by the Committee and if it rejects any as inconsistent with its objects, the critics still have Convention to appeal to—and they should bring forward their complaints there, in order that what is done may have full democratic sanction.

THE CATHEDRAL NOTES

Deaconess Alice will be at the Church House from 12 noon to 1 P. M. every Wednesday during April to meet Associates of the Cathedral and others interested to know more about this great center of Diocesan life and work.

Deaconess Alice serves under the Canon Residentiary, Father Niblo, and the Cathedral Chapter.

ANNA C. WATMOUGH.

On the Sunday afternoons in Lent, at 4 o'clock, the Rev. Clarence E. Ball is conducting a Children's Mission. The attendance has doubled since the first Sunday and the interest is manifest. Opportunity is given for questions and Father Ball's answers are as helpful to the adults present as to the boys and girls.

To make the worship more educational as well as more attractive, our neighbor parishes are supplying us with enough members from their choir to form a small procession with a Crucifix at its head. St. Stephen's, Wissahickon, assisted in this way on the second Sunday in Lent, and St. Alban's will be responsible on the third Sunday; St. Augustine, Norristown, on March 27, while St. David's, Manayunk, has chosen Passion Sunday, April 3rd. On Palm Sunday the whole Choir of St. Stephen's will take another turn and will furnish palms for distribution.

There will be a Session at 10.30 A. M. on Good Friday, conducted by Father Ball. On Easter Day the regular Sunday schedule will be followed; Holy Communion at 9 A. M.; Morning Program at 11, and Evening Prayer with the Closing Session of the Children's Mission at 4 o'clock.

Swedish Tercentenary — 1638-1938

Just 300 years ago the Indians along the River Delaware heard the booming of a cannon off the shores of Wilmington. Two small Swedish vessels—the Kalmar Nyckel and the Fögel Grip—had cast anchor after a hazardous voyage across the North Atlantic from Göthenburg, Sweden. Thus the curtain was raised upon the first permanent European settlement in the Delaware Valley.

When Johan Printz arrived in 1642 and set up the first government in Pennsylvania, one year before the birth of William Penn, and established himself at Printzhof at Tinicum, near Chester, he could have hardly realized the profound influence Swedish culture was to play in the establishment of this country. The first schools, the first law-courts, and the first churches in the Delaware Valley were introduced by him and his followers.

Only the churches stand today, all of them laboring just as actively for the upbuilding of the Kingdom among men as in the days when they were founded. There are actually seven of these churches—Gloria Dei (Old Swedes') Church, the oldest church in Pennsylvania; St. James' Church, Kingsessing; and Christ Church, Upper Merion, all of which are in the Diocese of Pennsylvania. There are also Trinity Church, in the Diocese of Wilmington; Trinity Church, Swedesboro, and St. George's Church, Penn's Neck, Salem, both in the Diocese of New Jersey; and St. Gabriel's Mission, Douglasville, in the Diocese of Bethlehem.

In celebrating the impact of Swedish culture on the American scene, it is quite natural that emphasis will be laid upon the religious contribution. The very existence of these historic shrines today is the one tangible evidence that Pennsylvania can point out to the Swedish visitors as the contribution of their forefather toward the development of this country.

A very fitting series of services have been arranged by the Diocesan churches to co-ordinate with the state and national celebration.

April 8th has been set apart by the Legislature of Pennsylvania as Forefather's Day to commemorate the landing of the Swedes, according to the old-style calendar, and will be a legal holiday throughout the State.

A service of Thanksgiving will be held at Gloria Dei, the Mother Church, at 4 o'clock. The Bishop of the Diocese will preside and make the address and the Clergy of the Diocese and their congregations, representatives of historical societies, and the officials of the 300th Anniversary Commission will be present.

Following this service the Commonwealth of Pennsylvania and the Swedish Colonial Society will commemorate the occasion with a dinner.

A Diocesan Pilgrimage will be made to Christ Church, Upper Merion, Sunday afternoon, May 1st, at 3 o'clock. This congregation was organized in 1758. After the service the historical treasures will be on display to better acquaint the visitors with the part Sweden has played in the founding of this ancient shrine. The Rectors of all the Swedish churches in the neighboring Dioceses as well as Pennsylvania will participate as well as a group of combined choirs.

St. James' Church, Kingsessing, will take its part in this celebration on Whitsunday, June 5th, at 3 o'clock. There will be a similar service when representatives of the Augustana Synod, the Swedish Lutheran Church, the Lutheran Church of Pennsylvania and the Clergy of our own Diocese will participate. Swedish anthems will be sung by the Vasa Choral Society.

The Tercentenary will culminate with the arrival of the Crown Prince, Gustaf Adolph, of Sweden, and his consort, Crown Princess Louise, and a distinguished delegation of citizens from Sweden and Finland. The party will be met at the Delaware Breakwater on the evening of June 26th by the 300th Anniversary Commission. The following day the Crown Prince will unveil a monument at Wilmington of the Kalmar Nyckel, the gift of the Swedish people, in the presence of the President of the United States and the Governors of many states.

On June 28th at 4 o'clock the Crown Prince and his party will visit Gloria Dei (Old Swedes') Church, Delaware Avenue and Christian Street, when the Most Reverend Dr. Erling Eidem, Archbishop of Upsala and Primate of all Sweden, will make the address. The party will proceed immediately to Christ Church, Upper Merion, where another congregation will have assembled to receive them. The following day the delegation will visit St. James' Church at 12.15 P. M.

The religious emphasis of this celebration will culminate in a great open-air service, the site still to be designated, when it is hoped, in the presence of the Presiding Bishop of the American Church, the Rt. Rev. Henry St. George Tucker, D.D., the Most Rev. Erling Eidem will address the Diocesan congregations, the Swedish visitors and members of the Lutheran Church and the Augustana Synod.

On the seal of the Diocese of Pennsylvania the three crowns symbolic of the State of Sweden have been imprinted on the Cross of St. George. This constantly reminds us of the significance of the relation between the historic churches of Swedish origin and the Church of English origin, under whose sway they have been cherished these many years. Well can the Diocese take pride in its part in this great celebration and the reverent love which has kept these three venerable shrines in such an extraordinary state of preservation by the congregations worshiping at their altars.

DIOCESAN DAY

In order to afford an opportunity for the Clergy and Laity of the Diocese to participate in a service commemorating the 300th Anniversary of the landing of the Swedes, the Rector, Wardens, and Vestry of Christ Church, Old Swedes, Upper Merion have secured permission from Bishop Taitt to observe Sunday, May 1, 1938, as Diocesan Day, and services will be held at Christ Church, Upper Merion, at 4 o'clock. All the Clergy and the Laity are cordially invited to attend.

ST. JAMES, KINGSESSING

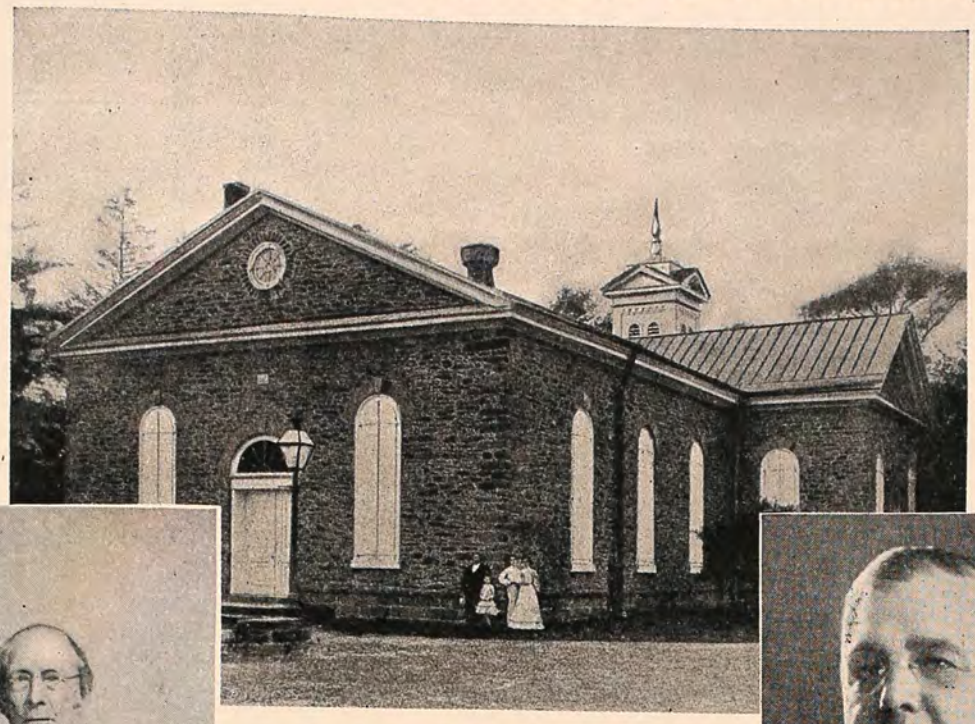
St. James, Kingsessing, was chartered by John Penn on September 25, 1765, and that Charter was confirmed October 30, 1787. The Mission came to an end in 1841, and two years later St. James connected itself with the Protestant Episcopal Church as a separate parish.

The cornerstone was laid August 5, 1762, by the Rev. Mr. Provost, who also preached the sermon. Among those present at the laying of the cornerstone was the famous Rev. Dr. Henry Melichor Muhlenberg, who in his diary states that after the laying of the stone they sang, "Der Herr ist noch und nimmer nicht von seinem Volk geschieden, etc. (the Lord is never far away throughout all grief distressing, etc.)."

GOOD NEWS

The Sales Tax Bureau has ruled that food served at a church supper is not subject to the city sales tax.

St. James' Church, Kingsessing, West Philadelphia



Rev. John C. Clay, D.D.
Last Rector of the United Churches
1831-1843

The Second Swedish Church.
Founded 1760.

"Founded by Swedes, encouraged by Germans, fostered by the English Colonists, and cherished by successive generations of Americans, this church is a memorial of the days when 'foreign missionaries' labored faithfully in the American wilderness."

Rev. Wm. Roberts, B.D.
Present Rector of St. James' Church
1930—

Trinity Church, Swedesboro

It is believed that Trinity Church, Swedesboro, was established after Gloria Dei and Trinity, Wilmington. It is not known definitely how early the first services were held in Swedesboro but it is estimated that they began before 1700. The congregation was organized and had a building by 1703. The Charter was received in 1765, and the present building built in 1784. They were admitted into union with the Convocation of New Jersey in 1792.

Present Rector
The Rev. J. R. Urban

The Church of Sweden and the Diocese of Penna.

The friendly relation between the Church of England and the Church of Sweden forms a most interesting study, especially in the light of the Swedish Tercentenary Celebration when the question frequently arises as to the affiliation of the three historic Swedish Churches with the Diocese of Pennsylvania.

The grounds for fellowship between the Anglican, the Protestant Episcopal and especially the Swedish branches of Christ's Church can be traced briefly as follows:

When the Visigoths advanced upon Sweden they brought in their train an advancing tide of Christian civilization. St. Ansgarius, born 801, and bishop of Hamburg, carried his missions into Scandanavia. A distinguished line of missionaries have been made the patron saints of Sweden—Ansgar, Sigfrid, Eric Henry and Birgitta. St. Sigfrid, an early English bishop, became Bishop of Vexio, in Sweden, about 1000, thus laying the solid foundation of Christianity, which soon triumphed over the barbarous love of piracy, so characteristic of the Norse races. Thus they had received their Christianity chiefly from the Saxon and Anglican races.

During the days of the Reformation in Europe the Bishops of Sweden received consecration from Petrus Magni, who was himself consecrated a Bishop at Rome. The Reformation in Sweden covered a quiet transitional period of forty-two years under Archbishop Laurentius Petri culminating in the great Council of Upsala in 1593, the conclusions of which have remained essentially unchanged until the present time.

The Church of Sweden recognized the common faith—in the Sacraments—in orders—in the old creeds—and a liturgy capable of application to all the varied occasions of the Christian life. The Swedish Liturgy contains those ancient symbols of faith, the Apostles, the Nicene, and the Athanasian Creeds, they have all the "forms of sound words," which set forth "the one faith" —the fundamental doctrines necessary to salvation—"the faith once delivered to the saints." The Church of Sweden like our own, are great historic Churches built alike "upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone." They hold to Christ the common head, the Sacraments of Holy Baptism and Holy Communion, the Bible as the rule of faith, and the historic Episcopate.

Three hundred years ago, the Swedes were the pioneers in planting Christianity in the regions around the Delaware Bay and River. Forty-six years before the advent of William Penn, the Swedes had settled along the Delaware, and purchased the territory from Cape Henlopen to the Falls of Trenton. Their object was the spread of the Christian religion, the extension of trade, the lightening of taxes in the home country; and for these purposes, liberal contributions were raised all over Sweden.

From the time of Gustavus Adolphus and Queen Christina, down to the year of 1831, the Swedish National Church had sent out and sustained thirty-four clergymen as pastors and missionaries, besides many teachers, to the Delaware Colony; and they planted many churches which have never died out. Bishop Swedberg of Scara, in Sweden, purposely became a member of the Society for the Propagation of the Gospel in Foreign Parts, in its early days, in order that he might the better conduct the home charge of the Swedish Churches on the Delaware, in conjunction with the Bishop of London, who then as now, had the ecclesiastical oversight of the English colonies in foreign lands.

The Swedish Churches in Delaware, Jersey and Pennsylvania no longer use their national language and liturgy; they have all become incorporated with the Protestant Episcopal Church, and this simply for the reason that their Episcopal origin could have made them nothing else, after their assimilation to the language and associations of their Anglo-Saxon fellow Christians. It is interesting to note that the Rev. Andrew Rudman, first rector of Gloria Dei, occupied the pulpit at Old Christ Church when they were without a rector and died as Rector of Trinity Church, Oxford. While the Rev. Nicholas Collin, the last Swedish rector at Gloria Dei, had eight Anglican curates; the last one, the Rev. Jehu Curtis Clay, became its first rector as a parish in this Diocese.

The gradual thinning of the Swedish blood, the dying out of the old Swedish stock, the difficulty of keeping alive the Swedish language, and the introduction of English in order that the churches might increase their membership, resulted finally in their passing from the control of the original founders and coming under the jurisdiction of the Episcopalians.

The story of how by degrees the ties of spiritual allegiance to the mother country were loosened is told in a series of documents that have not before been published for Diocesan consumption.

Prior to 1765 the several missions had operated without charters, but under the rectorship of Dr. Carl Magnus Wrangel (1759-1768) the settlers petitioned Thomas and Richard Penn that the churches be created a corporation under the name of "The Rectors, Churchwardens, and Vestrymen of the United Swedish Lutheran Churches of Wicacoa," and as such they were duly incorporated in 1765. The sole motive for incorporation was greater financial security, but in reality it meant the beginning of emancipation from Sweden. In 1787, during the incumbency of Rev. Nicholas Collin—the last minister sent out by the Swedish government—the charter was amended to give a further degree of self-government as follows:

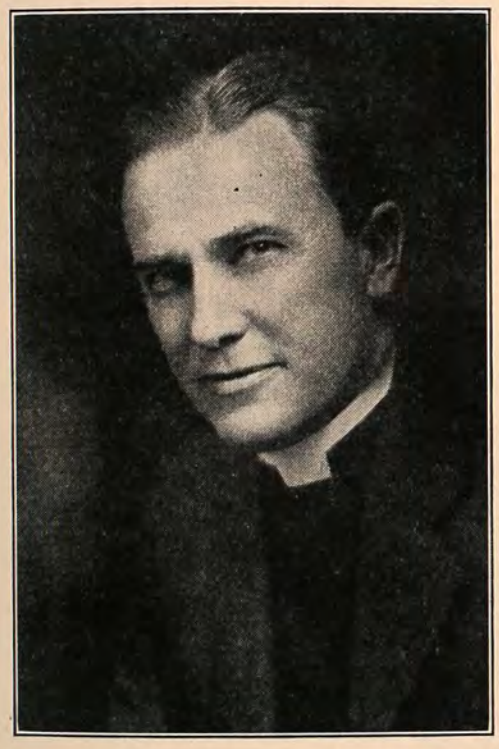
"And whereas it is represented to the house that the Swedish language is almost extinct and in consequence thereof the mission may probably cease to be continued, in accordance with ancient customs and usages . . . the Churchwardens and Vestrymen shall establish rules and regulations for future choice of a Rector and other minister or ministers to supply the said churches, provided always that the said Rector and other ministers shall be in the ministry of the Lutheran or Episcopal churches, and hold their doctrine of the same."

The Rev. Dr. Nicholas Collin had arrived in the year 1770. In the records of Penn's Neck Church there is a brief historical sketch by Collin in which he states that he had solicited his recall to Sweden in July, 1778. Owing to the war, the reply granting his return did not come until May, 1783. Things had by that time changed for the better in America, and, instead of leaving, he informed the Consistory at Upsala that he was willing to remain and take charge of the United Churches, then vacant through the recall of Rev. Matthias Hultgren. In August, 1785, he received the King's appointment, left the New Jersey churches, and assumed his new office. The congregations of the United Churches honored the king's appointment, but only with the express understanding "that the Vestry while receiving him as their minister, yet at the same time reserve to themselves the right of making any new appointment hereafter as shall be found more useful and beneficial, and as he had expressed a desire of returning to his native country shortly, whenever His Majesty of Sweden shall think it proper and convenient to grant him his recall, the mission of these congregations will undoubtedly cease."

In June, 1786, a long letter was sent to Archbishop Menander of Usala. It contained the following paragraph:

"The Vestry always maintaining a due sense of the care and attention of His Majesty, the King of Sweden, and his royal predecessors towards these churches, has agreed to receive the Rev. Dr. Collin as their pastor and rector, reserving to the congregation the right hereafter of their own appointment of a minister from this side of the water, should they find it convenient and beneficial to themselves and for the

Christ Church (Old Swedes) Upper Merion (Bridgeport)



REV. JAMES HART LAMB, JR. has been the Rector of Christ Church, Old Swedes, Upper Merion, since October, 1925.

Congregation organized 1758. Church built 1760 and dedicated June 25 of the same year.

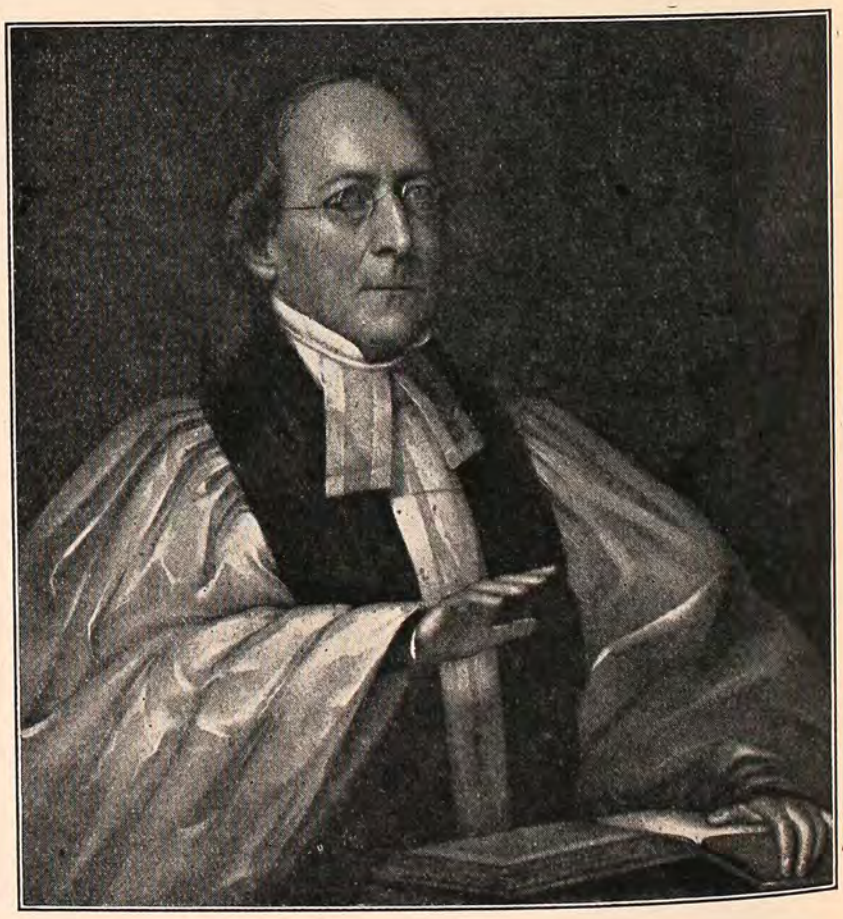
The union of the three Swedish Churches, Gloria Dei, Phila., St. James, West Phila., and Christ Church, Upper Merion, was dissolved in 1843 and each church became independent. In a very short time after the dissolution, Gloria Dei and St. James entered into formal union with the Diocese of Pa., leaving Christ Church, Upper Merion, the only one to retain its original charter.

Services of the Church of Sweden 1759 to 1831.

Services Episcopal Church since 1831.

Gloria Dei (Old des)

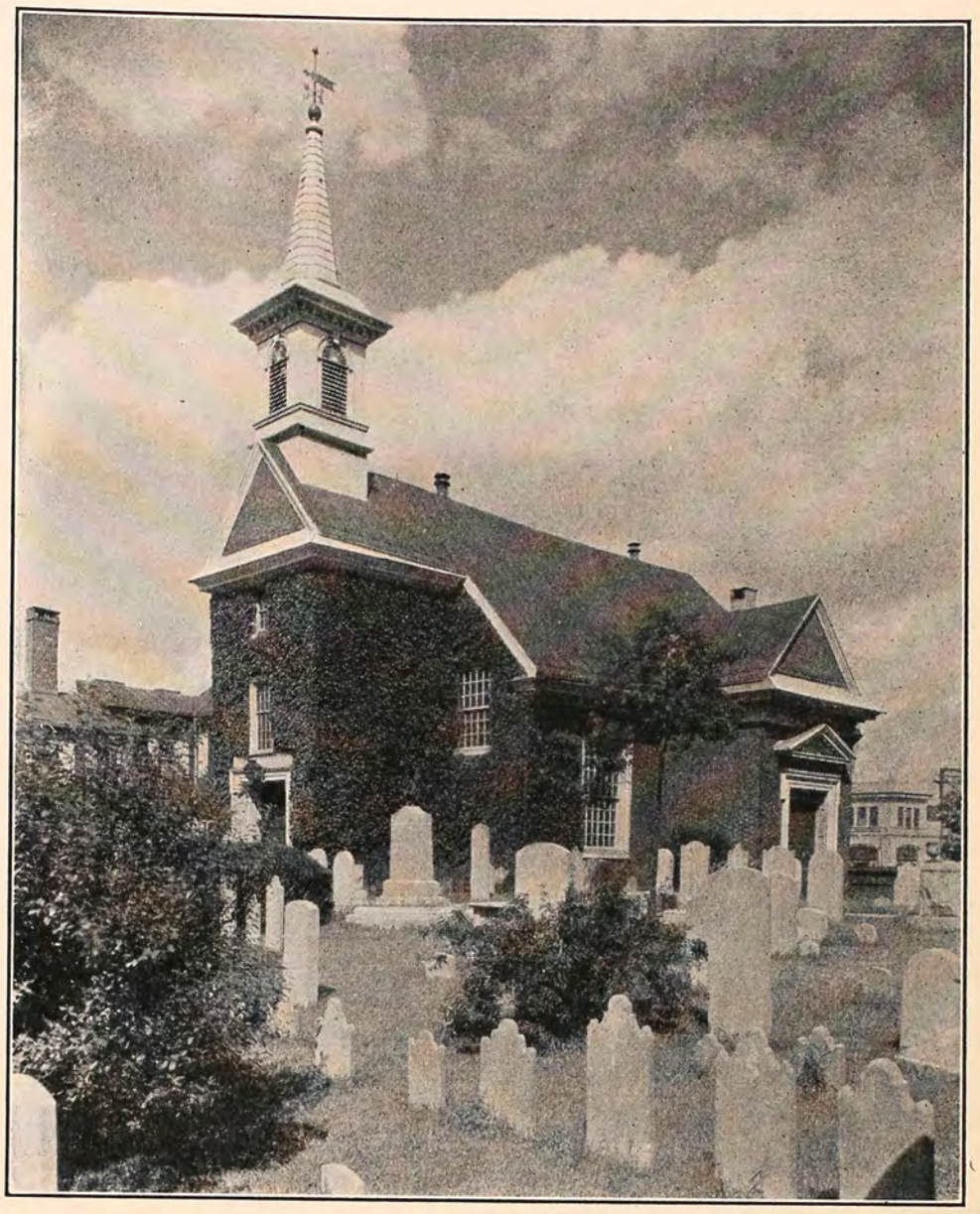
The etching on the left is by aber, Dei (Old Swedes') Church wa ded Church was dedicated in 1700, i oldes vania. The Font in the Church w ught The ordination of Rev. Justus ner, ordained in the East, took pla this photograph on the right shows t Dei



Rev. John Curtis Clay, D.D.
First Episcopal Rector of the
United Churches of Gloria Dei,
Christ Church and St. James.
Born February 3, 1792
Died October 20, 1863
Rector of Gloria Dei 1831-1863.

Dei (Old Swedes) Church

e left is by A. Faber, 18th Century. Gloria
hurch was founded in 1677, the present
in 1700, is the oldest Church in Pennsyl-
Church was brought from Sweden in 1642.
. Justus Faulkner, first clergyman to be
took place in this Church in 1703. The
t shows Gloria Dei as it looks today.



Rev. John Craig Roak
Present Rector of Gloria Dei
1933-

welfare of these churches, so that hereafter it will be entirely unnecessary for any future appointment to take place from Sweden, of a minister to serve in these congregations, unless a request of that kind should be made in due form, which is not very probable, as the Swedish language is almost entirely extinct in Pennsylvania. Therefore, whenever it shall please his gracious Majesty, the King of Sweden, to recall from these congregations their present pastor Collin, the mission will undoubtedly cease."

When two years had passed and no reply had been received, a copy of the letter was transmitted to the Consistory by the Rev. Matthias Hultgren, who returned to Sweden. On the 25th of June, 1789, the following reply was received from the Archbishop of Usala, Uno von Troil:

"To the Swedish Congregations in America, grace and blessing from God our Father and the Lord Jesus through the Holy Ghost!

"The death of the late Archbishop, Doctor Menander, with many other circumstances which have hindered the laying before the king the business relating to the American congregations, are the reasons why the letter of the congregations through their ministry of the 16th of June, 1786, has not been answered before.

"But since I have now had the opportunity of laying before my Gracious Sovereign and Lord the writing of the congregations, His Majesty has been graciously pleased to receive with pleasure the acknowledgments of the congregations for his, as well as his Royal Predecessors' of Glorious Memory, tenderness and care for the spiritual welfare of the Swedish congregations in America. And as His Majesty also finds the reasons sufficient why the congregations should prefer hereafter to choose themselves teachers from the natives of their country rather than that they should be sent to them from Sweden, His Majesty has ordered and directed me to give the proposition of the congregations His Royal approbation and assent.

"In consequence of which, the Swedish ministers, L. Girelius and N. Collin, yet remaining in America, have received His Majesty's Gracious permission to return to their native country whenever the circumstances shall render it most convenient for them. The King, my Sovereign, still wishes with the love he bears to the Swedish name, that the members of the congregations who are for the most part the offspring of Sweden, may ever jointly and severally enjoy all manner of felicity, spiritual and temporal, and would have them at all time be assured of His Royal favor and benevolence.

"In the same manner, my sincere wish and earnest prayer shall be, that God with His grace may embrace the members of the respective congregations, and that the Gospel light which under Divine Providence was first kindled in those parts by the tender affection of Swedish Kings and the zealous endeavors of Swedish teachers, may there, while the days are numbered, shine in perfect brightness and bring forth fruit to everlasting life.

"That the grace of our Lord Jesus, with the Love of God and the Fellowship of the Holy Ghost be with you all, wisheth most heartily your constant well-wisher,

UNO VON TROIL."

Thus ends with a most touching farewell the yet unwritten saga of the Swedish spiritual colony on the Delaware.

For although Rev. Nicholas Collin remained rector of the United Churches until his death in 1831, when he found his rest in the sanctuary which he had so well and faithfully served, Bishop von Troil's letter technically severed the last connection of the American-Swedish churches with that of Sweden.

Those who yield to the desire of making a pilgrimage to these venerable old shrines cannot help being deeply impressed with the extraordinary state of preservation of the properties and the reverence and love for them displayed by the rectors and congregations worshipping at their altars.

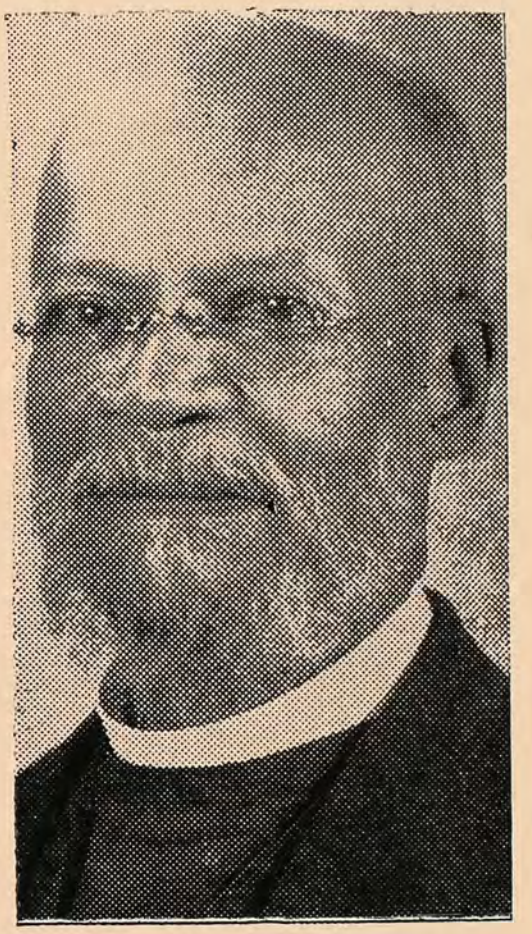
THE PHILA. DIVINITY SCHOOL CANVASS

The returns from the Philadelphia Divinity School Annual Canvass are encouraging in that 42% of the proposed Budget for the coming year has thus far been subscribed, whereas this time last year only 37% of the budget had been underwritten.

The canvassers are still making calls: it is hoped that the Special Trinity Sunday Offering from the parishes of this and the five adjacent dioceses will be large; and a mail appeal is being made by the Dean to some eight hundred prospective contributors. The Dean himself has been very active in arousing interest in the School. He has recently returned from Pittsburgh, where he preached at the Church of the Ascension, at which service were present the members of the Acolyte's Guild of the Diocese. From that group was gained one new Postulant for Orders; interest was expressed by others. Dean Evans also addressed the Clericus of the Diocese of Pittsburgh, Bishop Mann being present. He gave his hearty approval of the work the School is doing.

ANNIVERSARY CELEBRATION

On Friday evening, March 11th, a truly notable occasion was held at St. Augustine's Church, 2026 W. Columbia Avenue. It was in commemoration of the 91st birthday of the Ven. Henry L. Phillips, D.D., Archdeacon, and leader of the work in the colored parishes and Missions of the Diocese for a number of years. This particular commemoration was planned by his friends, and, at his suggestion, was made a benefit occasion for St. Christopher's Mission and Community Center in which he has been interested since its foundation seven years ago, and to which he has given devoted service, particularly since the retirement from active direction of the work of the Rev. James N. Deaver on July 1, 1937.



The Ven. Henry L. Phillips, D.D.

The testimonial to Dr. Phillips was wholehearted and most happily conceived. The Church was crowded with young and old and at least 800 people paid their personal respect and indicated their appreciation of him by attending on this occasion. Refreshments were served by a committee of aides representing the several parishes participating, in the Sunday School Room during intermissions in the program.

The Anniversary Committee included representatives from all of the colored parishes, Churches and Missions and was headed by Mrs. Viola Keene Carter, Chairman. The Rev. James N. Deaver conducted the service at the be-

(Continued on page 238)

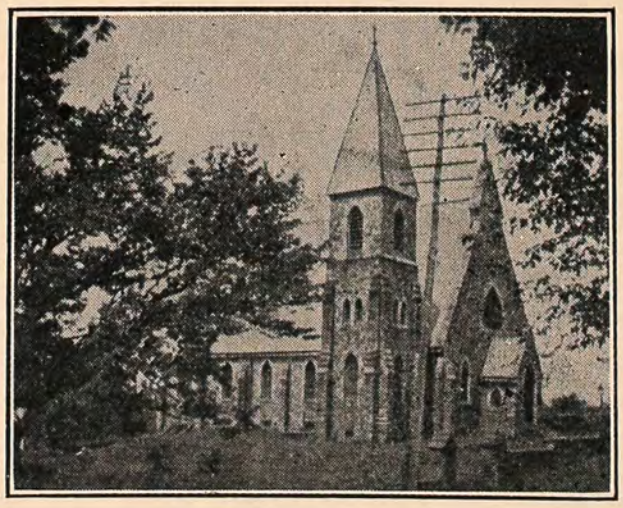
St. Gabriel's Church at Morlatton, Douglassville, Berks Co., Penna.

Original Church—Erected 1801

The exact date of the organization of the Swedish Congregation at Morlatton is not ascertainable. On March 27, 1720, a request was made that the Rev. Samuel Hesselius, Assistant Pastor at Wiaco, might be sent to Morlatton. The request was granted. In 1736 the first Church building—a rude log structure—was erected. The present stone Church was built in 1801. It was a parish Church for Christians of all denominations.

St. Gabriel's Church is now in charge of the Rev. D. C. Osborn, Jr., Priest-in-charge of St. Michael's Church, Birdsboro, Diocese of Bethlehem.

Interior



The Church Today

Department of Religious Education

Edited by ELIZABETH P. FRAZIER

The Church School Commission of the Department of Religious Education has been eager to make a collection of the services of worship used in the various Church Schools. The Commission assigned this work to one of its members, the Rev. James C. Gilbert, who has solicited material of Rectors and Educational Directors in several Dioceses. The result is a folder of mimeographed and printed materials. Included in the folder are:

Children's Lenten Services—Diocese of Ohio.

Church School Day of Prayer (1933)—Grace Church, Providence, R. I.

Afternoons of Prayer (1935)—Grace Church, Providence, R. I.

"Spreading the Good News" (a book for boys and girls, Lent, 1936)—Diocese of S. Ohio.

"Each Day in Lent I Will Say My Prayers" (1937)—Diocese of S. Ohio.

My Prayers During Lent—National Council, Department of Religious Education.

Church School Lenten Services, 1932 (and other material)—St. Paul's, Chestnut Hill.

Prayer for Holy Week—St. Paul's, Chestnut Hill.

Good Friday Service for Children—St. Paul's, Chestnut Hill.

Outline of Worship for Leaders of Little Children—Diocese of Newark.

1. October to Advent.
2. Advent.
3. Lent.
4. Easter through Trinity.

Prayers for Very Little Folk—Diocese of Newark.

A Service of Worship for Church Schools—Diocese of Newark.

A Service of Dedication for the Sunday the Lenten Offering Boxes are given out.

A Service for the Presentation of the Missionary Offerings of the Church School.

"God's Children Live in Many Lands" (a program for use in connection with the World Day of Prayer)—Council of Women, 297 4th Ave., New York City.

Junior Church, Worship Service—Church of The Good Shepherd, Lockport, N. Y.

A Variety of Services—St. George's, Astoria, N. Y. (Some of the children's compositions have been incorporated into the services.)

An Easter Festival.

Various Children's Services—Church of The Epiphany, Germantown.

A Thanksgiving Service.

A Lenten Service.

An Easter Service for Senior and Intermediate Departments—Christ and St. Luke's Church, Norfolk, Va.

A Variety of Litanies, Prayer Cards and Special Services.

The Commission has not considered it expedient to edit and publish any services for this Diocese. Rather, the members believe that Clergy and Church School leaders will come to the Church House and examine this material for suggestions.

The Commission will further appreciate contributions for this reference library. Kindly address such literature to the Commission on Church Schools, Church House.

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Miss Helen McHenry has started work as Director of Religious Education at The Church of The Good Shepherd, Germantown. Miss McHenry is a graduate of the Philadelphia Divinity School.

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Mrs. Stanley Rogers, long a member of the Department of Religious Education and for some years Director of Religious Education at St. Mary's, Ardmore, has gone to a similar position at Trinity Church, Wilmington. We will miss her very much.

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The Southwest Church School Association has started a news letter called *The Bulletin*, which will be sent to Rectors and Superintendents, and to teachers when they request it, in that association. The first issue gives some of the responses that came in from a letter sent out asking Rectors and Superintendents to "state your most difficult problem, ask questions you would like to have answered, or suggest a topic you would like to have discussed." This issue also announced the Extension Normal School, which is being held on five Thursday nights in March at St. John's, Lansdowne. About forty teachers have been enthusiastic over this new venture of the Association, whose Chairman is Mr. Freas B. Snyder.

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Vacation Church School leaders are already beginning to think of summer. The Church School Commission has been working on curriculum suggestions for some time. One of its members, the Rev. Edgar C. Young, Vicar of Phillips Brooks Chapel, has been collecting sample curriculums from the Vacation Church School leaders. The Commission will get these into shape and make them available to the Diocese. Mrs. John Loman, who supervised our Vacation Schools last summer, says that parishes should start right now planning and training leaders for this summer's work and that every parish and Mission should consider their responsibility to the boys and girls very carefully before saying that they will not have a Vacation School. The Interdenominational Vacation Church School Institute starts May 14th and runs for six Saturday mornings at Friends Select School. Those who have attended it other years say it is very helpful.

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The Student Council of the Church School of old Christ Church issues a mimeographed news sheet several times a year, called the *Christ Church Reporter*. It has drawings and articles on the work done in the Church Schools. The current issue reports their study on Church Unity, which has just been completed. Visits were made to the churches of other denominations. People prominent in the movement for Church Unity were interviewed. The program for "Sharing Sunday," when each class told of what they had found out or done, is given. Here is an excerpt from a section headed "A Few Conclusions From Some of Our Groups":

It does you good to visit other Churches.

It makes you more broad-minded.

It always makes me glad to get back to my own Church—though I'm very glad we're visiting.

Going about to other churches has made me decide I want to be confirmed this Easter.

Churches spend a lot of money that is just wasted in keeping up so many competing centers and headquarters.

The churches may use different languages and do things differently, but they are really all one family, and worship the same God.

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We have filled orders for various materials in the last month from Kentucky, Baltimore, Detroit, Montrose, Pa. These requests from other Dioceses fall into two categories—those who ask our advice and those who want a piece of material we have issued, like the Offices of Instruction from the Prayer Book, printed separately, and the Unit of Work for the First Grade by Katherine Smith Adams, entitled "Our Lord's School and Our Church School," which we mimeographed and sold for 25c.

Supply Department

This is the "story" of the Supply Department for this season 1937-1938.

From the Church Missions House in New York we are allotted institutions, and, in their wisdom, the heads of the Missions Department arrange that in rotation we work for every mission on our Church's program. Those for whose support you are asked to contribute this year, will be given to another diocese next. Each year we have some missions in the foreign field, and in the domestic, —always White, Indian and Colored. This all helps to enlarge our knowledge of the Church's work. This year of 1937-1938 we have ten Missions:

Corn Creek, South Dakota.
Good Shepherd, Arizona.
Tuttle Community Center, North Carolina.
St. Margaret's House, California.
St. Mary's-on-the-Mountain, Tennessee.
All Saints' School for Boys, Bontoc, Philippine Islands.
Christ Church Industrial School, Arkansas.
Kah-O-Sed School, Minnesota.
Emerald Hodgson Hospital, Tennessee.
St. Elizabeth's Hospital, Shanghai, China.

St. Elizabeth's Hospital, Shanghai, China, asked for $750. That sum has been completed and sent. Each parish Woman's Auxiliary sends in a given sum for ready-mades, and this is spent upon sheets, pillow cases, blankets, operating gowns, woolen dressing gowns, boys' and men's overalls, hospital equipment and dispensary supplies. The cost of transportation of these supplies to China is prohibitive, and, as a dollar multiplies thrice in value there, we send money.

Another foreign mission for this year's work is All Saints School, Bontoc, Philippine Islands, where our Church's work was established by Bishop Brent. As our contributions are for the boys this year, let us picture them as coming in as untamed savages and becoming reasonable men, and in some cases, outstanding Christians. Thus not essentially different from our American boys. This is shown by their ways of doing tasks, one being to wash floors, and they sometimes begin with wild shouts and yells, flooding the place with water and playing that they are attacking an enemy. Once a Chinese cook, brought up from Manila, returned in dismay after hearing the wild tales the boys poured into his ears at night! But on the other hand, boys from this same school helped to print a translation of parts of the Book of Common Prayer. This mission, with its outstations going further and further into the mountains, seems bound to play a most important part in the Christianization of the Philippines, and some of the children who came to All Saints as frightened little savages, are now holding responsible positions as nurses, physicians, etc.

You may have heard of the blanket fund we are raising, asking each Auxiliary to give at least $3.50, the price of one blanket. Ninety of these are going to All Saints School. The children sleep in rows on the floor, each in a blanket, which in most cases, has come from the United States. Each blanket is marked with the owner's name, and is washed weekly, hence the reason for there being an unusual request for these coverings, for they do wear out.

Coming back to Continental America, there is Corn Creek Mission to the Dakota Indians in the eastern part of the great Pine Ridge reservation in South Dakota. There are nine small chapels and two stations, from ten to forty miles apart, the headquarters being the Church of the Inestimable Gift, in Allen, with Indian deacons and catechists working under a priest-in-charge. These Indians are full blooded, and come under the Government regulations. The Government has changed its policy in regard to education, and has closed all boarding schools. Children who used to attend the Government boarding schools received their clothing from the Government, but now they must provide their own. There are five hundred children on this reservation, whose parents are very poor, so the clothing you send to them will be most acceptable.

Then in Arizona we have the Good Shepherd Mission at Fort Defiance. These Navajo Indians are hard working, and, generally speaking, self-supporting. This tribe is increasing, and one of the greatest needs is a home for the many orphans. So far, thirty-two children are cared for, ranging from seventeen months to fourteen years. Had we the accommodations, so many more could be taken in.

Our white people in the southern mountains are cared for in Sewanee, Tennessee, by the Emerald-Hodgson Hospital and St. Mary's-on-the-Mountain. The hospital has the ever heartbreaking story of lessened revenue curtailing its work.

St. Mary's-on-the-Mountain is a little center with its girl's school of fifty-seven boarders, plus day pupils, most of them free, and so poor that they cannot furnish their own clothing. Nearly every child who attends St. Mary's has had some tragedy in her life, and has felt the effects of poverty.

Another department in this little center is the Mission Room where are distributed the new and second-hand clothing. These are exchanged to the people for vegetables, fruits, nuts, and these are used in helping to feed the children in the school. Their Sunday School is doing a big work with little children under school age.

This is a very beautiful spot. From a bluff one looks over the little farms in the valley, and the great blue mountains seem to be protecting the big houses which nestle amongst the trees at the foot.

Christ Church Industrial School and Mission, Forrest City, Arkansas, is doing pioneer work among the Negro people there. Through the school children the Church has been taken into many homes. At Bishop Tuttle Training School, Raleigh, North Carolina, the Church trains young Negro women as leaders and workers in Christian social service.

Very briefly I have touched upon these various missions, and as you do your sewing or your knitting, and give your money, cannot you visualize the places to which they go? For yourselves you can visit the Diocesan Institutions which you also help to support, namely:

Church Farm School
Episcopal Hospital
City Mission
Church Mission of Help
House of the Holy Child
St. Martha's House
Sheltering Arms
Seamen's Church Institute
House of St. Michael's and All Angels
South Mountain Sanatorium

In addition to all this, the Supply Bureau sends twenty personal boxes to missionaries, sixteen Christmas packages valued at $5 each to women missionaries, and clothing to four Indian catechists.

Regarding personal boxes, we wish to emphasize that this department is always glad to have these boxes divided, as not every parish can undertake to supply a whole box, and it does stimulate interest when one can share in this work and get in touch with the missionary, or his wife, to whom these things are sent to supplement the very meagre salaries which they receive.

The Supply Bureau hopes to have an exhibition this spring of the finished work, sewing done through Lent, and each and every one of you who can come will be so welcome.

A last word,—please help us in raising this money for blankets, 150 blankets at $3.50 each. So far we have only received enough for fifty-five. Think of the little Philippine boy or girl rolled up in their blanket asleep on the floor at All Saints, Bontoc, and have the thrill of giving at least one of these blankets.

AMY MCCRAE.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

Annual Meeting to Be This Month

The twenty-sixth of April will be an important day for the Pennsylvania Branch of Woman's Auxiliary. Not only on this day will be the summing up of the year's work by the committee chairman at the Annual Meeting and Luncheon, but also there will be the election to fill three of the most vital offices on the Executive Board—those of the President, the First Vice-President, and the United Thank Offering Custodian. Three more capable women it would be hard to find than Lea F. Hill, Emily Ingersoll and Marian Van Pelt. They have been inspiring and capable leaders, each in her own way, and they will be missed in their present capacities. However, the Woman's Auxiliary will be most fortunate in that their active influence will be felt in their leadership in other ways as the years roll on.

With Mrs. Hill's term of office ending, there is another vacancy looming up. Mrs. James T. Davis, who has been an able Field Secretary, goes out of office with Mrs. Hill. Though the Field Secretary is an important member of the Executive Board, yet her office is one of appointment by the President.

You women remember the Business Meeting last year before the Annual Luncheon. It was alive and interesting. This year there will be another such meeting, we feel sure, again at Holy Trinity Parish House, with Mrs. Francis Packard the Time Keeper. Which assures you that the meeting will be over on time! So put "10.30, April 26th" down right now in your date book.

For those who feel the need of spiritual food, Bishop Taitt, assisted by the Rev. John E. Hill, will celebrate Holy Communion Service at Holy Trinity Church at 9.30 A. M. before the Woman's Auxiliary Business Meeting.

The voting for the three officers will take place at the luncheon at the Penn Athletic Club. After the voting there will be the induction of the new President and officer of the Pennsylvania Branch of the Woman's Auxiliary into office by the Bishop of Pennsylvania.

Everyone come and help elect the new President.

A group of younger girls, brimful of enthusiasm, at Holy Innocents, Tacony, have organized a Junior Junior Woman's Auxiliary.

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A "C" group of the Woman's Auxiliary has been organized at St. Paul's, Chester.

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The Juniors at St. Stephen's, Clifton Heights, are doing a splendid piece of work. The girls are busy all day, but succeed in carrying out all the work of the Woman's Auxiliary, make garments for the Supply Department and are devoting an evening each week for six weeks to Mission Study.

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The election of officers at St. Martin's, Radnor, resulted in thirty-five women having a definite piece of work, showing organization efficiency.

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The Woman's Auxiliary Executive Board, meeting just before the Council, maintained its tradition for good attendance by having everyone of its twenty members present.

Young People's work in the Church was the subject most emphasized at the Board meeting. The young woman who has just gone out of office as President of the Junior Branch of the Auxiliary at St. Bartholomew's Church, New York, Mrs. Haddon Robbins, and one of the two Girls' Friendly Society field workers, Miss Margaret Jefferson, told the Board about work among young people as they know it.

The eight provincial representatives on the Board also each reported on all kinds of young people's work now going on in their respective fields. More is being done, by and among young people, than the average person might expect, though all agree it is far short of what should be.

If one need stood out more than any other, it was the need of trained leadership.

The Board learned with regret of the resignation of Miss Avis Harvey, U. T. O. field worker, who is to engage in further study.

Two United Thank Offering appointments, each for one year, in the United States are to fill existing vacancies:

Isabel Wagner, of Calvary Church, Wilmington, Del., returns to Bear Mountain Mission, Amherst, Va., where she worked some years ago.

Jane K. Chase, who has been working in Idaho and Oregon, is appointed for religious education in Oregon, especially in rural districts.

Bishop Tuttle Training School
Raleigh, N. C.

The Woman's Auxiliary National Executive Board approved the Tuttle School committee's recommendation that the school from now on specialize in training for Church work, especially in religious education, of the best possible standards. In recent years the emphasis has been on social work rather than religious education, and the demand for Negro Church workers has been too small, considering the vast need that exists for them throughout the South.

The Tuttle School committee's recommendation was adopted by the National Council.

The Executive Board, besides approving the increased emphasis on training for Church work, is asking the women of the Church to remember that this Negro leadership training is available at Tuttle School, to help in securing the best type of woman student to train there, and then to do everything possible to aid in placing the girls in Church work.

The southern bishops meeting with the Presiding Bishop in Atlanta early in February to confer on Negro work also approved the plans for work at Tuttle School.

People want to learn about current efforts toward Church unity, and the people directing the efforts are eager to have more known, but it is not easy to accomplish this. One simple method is suggested by Mrs. Bertrand Stevens for groups in the diocese of Los Angeles:

Let each parish guild or club appoint reporters, perhaps six, one each to report news of the Eastern Orthodox, the Anglican Communion, Protestantism, the mission field, social service, religious education.

In small groups, one reporter could be responsible for more than one subject.

"Personal comments that involve prejudices or partisanship should of course be avoided," Mrs. Stevens adds.

ANNUAL MEETING WOMAN'S AUXILIARY

Tuesday, April 26th

Holy Communion: 9.30 A. M. Holy Trinity Church.
Rt. Rev. Francis M. Taitt, D.D., Celebrant.
Assisted by the Very Rev. John E. Hill.

Business Session: 10.30 A. M. Mrs. John E. Hill, presiding.
Reports will be short, interesting and informative.

Luncheon: Penn A. C. 12.30 P. M. Election of officers.
President, First Vice-President, United Thank Offering Custodian.

Tickets, $1.25, may be procured at the Church House, in the Woman's Auxiliary office. Make checks payable to Martha U. W. Davis.

ANNUAL EDUCATIONAL WORK FOR THE BLIND

Mrs. Frederick S. Fox, who has served faithfully and successfully for ten years, has been commended by the Committee on the Prevention of Blindness, also the Ethical Culture Group and the Society of Friends. The success of the following years are all due to the splendid work of Mrs. Fox.

Mr. Spencer Miller, Jr., is to be the speaker on April 6th, at 2 o'clock, at the meeting of the Christian Social Service Committee of the Woman's Auxiliary held at the Church House, 202 S. 19th Street. He is to speak on the subject of Delinquency.

Mr. Miller is the Consultant on Industrial Relations on the National Department of Christian Social Service. All women interested are invited and a cordial invitation is also extended to the Clergy of the Diocese. He is internationally known and is an unusually fine speaker.

CHURCHWOMAN'S CLUB
Telephone Locust 8624
134 South Twenty-second Street
Philadelphia
Evenings—7.45 o'Clock
THE REV. JOHN M. GROTON
of the
Philadelphia Divinity School

March 8, 15, 22, 29; April 5, 12—Six Lenten Lectures.
April 19—Guessing Contest.
April 26—Recitations.
May 3—Card Party.
May 10—7.45 P. M. Annual Service. Address, The Rev'd Frederick P. Houghton, D.D.
May 17—Strawberry Festival and Play—"It's a Woman's Privilege."

Every Tuesday Afternoon
at 3 o'clock
Reading Aloud—Followed by Tea
Please Bring Your Friends to Tea

THE CHURCH PERIODICAL CLUB

One of the pleasures of the Church Periodical Club is to be able to purchase new books for recipients; this pleasure was recently enjoyed, through the generosity of some of the Secretaries, by purchasing a number of new books for Mr. Paul Rusch to take back with him to St. Paul's University, Tokyo, Japan. In each book was placed a C. P. C. bookplate, with the name of the Parish donating the volume, thus making more of a personal gift.

The same thing is being done now with books going to a library for colored schools in Alabama; this work is only possible by the help and co-operation of each Parish branch, hence the need of a C. P. C. branch in every Church and Mission.

Since the first of this year four new C. P. C. branches have been formed: Trinity Church, Coatesville; St. George's Church, Ardmore; St. Timothy's Church, Roxborough, and Holy Trinity Memorial Chapel, Philadelphia.

It is a great joy to have the added strength of these branches, which means more work can be accomplished, more people made happy and a wider scope of missionary endeavor.

MARY M. H. ONYX.

A letter received from Bishop Roberts, of South Dakota, gives the following information about Sister Isaacs:

"Sister Isaacs is doing good work up on the Cheyenne Reservation. She and the Rev. Mr. Frazier are enlarging their activities in an effort to keep pace with changing Government policies for, as I think I have told you before, the Government is establishing more day schools, and consolidating day schools, for Indian children, and are endeavoring to have classes of Church instruction in each of those schools. Without a woman worker of this type such a thing would be impossible. The Priest in charge has his hands full with so many chapels under his direction.

"In addition to this work Sister Isaacs has this year organized a chapter of the Girls' Friendly Society at St. John's Church, Cheyenne Agency. This is one of two Indian chapters that great organization has in the U. S., the other being at our own St. Mary's School at Springfield. So you can see that the work of the Church is expanding and I hope and believe the lives of our people, especially the younger people, are being deepened through her work."

RE-DEDICATION OF TRINITY CHURCH MISSION

Trinity Church Mission, South Dakota, a memorial to Samuel and Isabel Spackman, which was completely destroyed by fire February 27, 1937, has arisen from its ashes, as may be seen in the picture, and on October 3rd was re-dedicated by the Bishop of South

Dakota, in the presence of a large and grateful congregation, some of the Indians coming from great distances. The small portion of the interior shown gives some idea of the new furnishings, which were given in memory of Mrs. John Markoe, of Philadelphia. The memorial tablet in the choir, which is hidden by the Christmas decorations, is inscribed as follows:

"This Church is furnished to the glory of the Great Father and in loving memory of His faithful Servant Matilda Campbell Markoe, who loved His Indian Children.

"June 11, 1849—March 31, 1937.

"Relatives, friends, organizations, and parishes in Pennsylvania and other dioceses contributed to these furnishings. The Pennsylvania Diocesan Altar Guild, of which she was a Life Member, contributed new linens and furnishings for the Altar."

The Church is now complete even to the cross surmounting it, the arms of which were burned.

The Church Foundation

In its advertisement on page 212 will be found an analysis of the Investments of the Church Foundation in its various funds as they stood on December 28, 1937. A few words of explanation may be in order.

The values given are what are called "Book Values," that is, in the case of bonds and mortgages, what it cost to buy them, and, in the case of foreclosed real estate what it cost to put it in its present condition in addition to the amount of original mortgage money. The statement that a certain amount of Participating Real Estate Bonds were "received" means that those bonds were not bought by the Church Foundation but were received by it among securities handed over to it in trust. The same is true of all Common stocks held. The Foundation has not bought any Common stocks but has bought small amounts of Preferred stocks for the purpose of investing balances too small to be satisfactorily invested in bonds.

Of the total of $635,213.51, Book Value, of bonds which the Foundation has bought, which includes $9,000 of the Participating Real Estate Bonds held, the total amount of bonds in default amounts to $30,141.54, Book Value, which is 4.8% of the above total holdings, of which amount of defaulted bonds Participating Real Estate Bonds account for $9,000. Of the $14,496.25 of Participating Bonds which the Foundation received all but $2,500 are in default.

In the remaining $21,141.54 defaulted bonds other than Participating Bonds $7,260 are Railroads, or 2.7% of the Railroads held; $2,885.75 are Industrials (Reading Coal & Iron), or 5.2% of the Industrials held, and $10,995.79 are Public Utilities (all P. R. T. Underliers) or 6.6% of the Public Utilities held.

The securities of the Foundation are in the custody of the Provident Trust Company, and the officers and directors of the Foundation have no access to them, and no individual officer or director can withdraw them. Orders to sell, purchase or exchange securities in the several funds are given to the Company by the Committee on Investments, consisting of Mr. Frank H. Moss, Chairman; Mr. Reed A. Morgan, Mr. E. S. Bendere, Mr. E. O. Coates and Rev. F. C. Hartshorne, who also frequently supervise the investments. These orders are transmitted to the Provident through the Secretary of the Committee, and the Provident, in turn, transmits them to one or both of the two brokers on the Committee, who execute them in the name of the funds to which the securities or cash belong. The broker then delivers to the Provident the securities bought or the proceeds of those sold, which are credited to the accounts of the proper trusts. When that has been done the Provident reports the transactions in detail, not only to the Secretary who gave the original order but to two other members of the Committee, thus making certain that the directions of the Committee have been carried out. All changes are noted on the Ledgers and Investment books of the Company and a duplicate record is kept by the Secretary of the Committee. No securities or principal money can be withdrawn from any trust fund except by order of the Executive Committee of the Board of Directors. Quarterly reports are rendered by the Company to the Board of Directors of all transactions and changes, and at the end of the year the Company submits a list of securities with which it charges itself as holding for the Foundation's various trusts. This list is audited annually by the Auditing Committee, which personally verifies the existence in the vaults of the securities listed, including the proper papers for mortgages and real estate and insurance thereon. Sales of Real Estate require the approval of the Board or of the Executive Committee. Photostats of ledger entries are furnished most beneficiaries quarterly. Copies of the list of securities showing the securities in each fund are on file with the Secretary of the Convention and the Financial Secretary at the Church House, and may be seen by the representative of any beneficiary. Ordinary executive matters are handled by Rev. F. C. Hartshorne, Executive Vice-President, to whom all communications should be addressed at his office, 600 Provident Trust Building, 17th and Chestnut Streets.

F. C. HARTSHORNE.

CONFIRMATIONS, FEB. 17 TO MARCH 15, INCLUSIVE

Feb.		
17.	St. Bartholomew	10
18.	Transfiguration	9
20.	Atonement	9
20.	St. Mary, Ardmore	43
20.	St. James, Kingsessing	20
22.	Redemption	10
23.	Trinity, Collingdale	40
24.	Grace	2
25.	Christ, Ridley Park	6
27.	St. Bartholomew, Wissinoming	24
27.	St. Paul, North Penn	12
27.	St. Nathanael	18
27.	Grace, Mt. Airy	34
27.	St. Cyprian	13
28.	Bishop's Chapel, Church House:	
	For St. John, Lansdowne	10
	For Good Shepherd, Germantown	4
	For Episcopal Hospital (received)	1
Mar.		
2.	Prince of Peace	19
4.	Redeemer, Springfield	2
6.	St. Mary, Hamilton Village	5
6.	St. Monica	19
6.	St. Thomas	27
6.	At University Hospital for St. Simon the Cyrenian	1
6.	St. Asaph, Bala (incl. 1 rec'd)	25
6.	St. Elisabeth (incl. 37 rec'd)	48
6.	St. James, Hestonville	13
8.	Beloved Disciple	15
8.	Holy Communion	32
9.	Epiphany, Sherwood	30
9.	St. Aidan, Cheltenham	5
10.	Covenant	23
10.	St. Andrew, W. Manayunk	11
11.	St. Gabriel	13
13.	All Saints, Moyamensing	29
13.	Holy Comforter, Aronimink	15
13.	St. Stephen, Clifton Heights	16
13.	Holy Apostles	9
13.	St. Giles, Stonehurst	21
13.	Mediator (incl. 2 rec'd)	65
15.	Calvary	3
15.	St. Stephen, Bridesburg	10

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HAROLD W. GILBERT, Head Master
Complete Academic Course
from Fourth to Eighth Grades
Catalogue Upon Request

Vesper Broadcast

The Rev. Wm. B. Stimson was in charge of the Vesper Broadcast over WDAS on the evening of Sunday, March 6th. Mr. Stimson collaborated with several students at the University and we are printing the broadcast, which was as follows:

R. H. G.—I know you were all sorry to hear of the illness of the Rev. Monroe Everett, director of this program. I am glad to be able to tell you that he is making a splendid recovery, and should be back on the air before very long. In his place today we have the Rev. Wm. B. Stimson, Pastor to Episcopal students and Rector of St. Mary's Church in West Philadelphia. It is most fitting to have an Episcopalian on the first Sunday in Lent, for as you know that Church stresses liturgical worship far more than the other denominations. Mr. Stimson is a convert to his Church, and like most converts is intelligent and enthusiastic.

W. B. S.—Thank you, Bob. Whether or not you were converted to Lutheranism you certainly qualify as one under that definition. I have brought four students with me, and I want to introduce them to the friends of Varsity Vesper hour. This is Jeannette Parker.

J. P.—I come from New York, and am a Junior in the College for Women, University of Pennsylvania. Mr. Stimson presented me for confirmation last year, but I'm afraid I am not very intelligent about it yet. I'm just beginning to find out how much I don't know!

W. B. S.—If you've found that out you are wiser than many—wouldn't you say so, Bob?

R. H. G.—Yes, I certainly would agree with you.

W. B. S.—And now, Townsend Moore, Undergraduate President of the Episcopal group.

T. M.—I am a sophomore in the Wharton School, and come from Coral Gables, Florida.

W. B. S.—And Ted Gray.

T. G.—My home is Bradley Beach, N. J. I am a freshman in the Dental School, and sing in St. Mary's choir.

W. B. S.—And Rockwith Miller.

R. M.—I am a graduate student in Mathematics. I was born in Montreat, N. C.

J. P.—Mr. Stimson, I'm afraid I'm not very clear as to what Lent is all about. Why are we supposed to give up things we like, and go around being gloomy?

W. B. S.—Jean, the *Church* never asks you to be gloomy. I rather doubt if you yourself could be! The Church asks you to be clean and strong: and the man who thinks he already *is* that, is like an ostrich with his head in the sand. As St. John says, "If a man say 'I have no sin he is a liar, and the truth is not in him.'" You have to become cleansed and strengthened, and Lent is the time of intense effort. Our Lord was never gloomy, but He was sometimes stern. Have you any idea why?

T. M.—Well, from what little I've seen of the world so far it strikes me there is something to be stern *about:* I mean graft and vice and war, and all the evil there is. The answers don't seem easy somehow.

W. B. S.—Exactly. He knew that He stood alone against the almost incredible wickedness in the world: but He knew that He also stood for the REALLY incredible goodness of God that was to conquer evil through suffering. He knew that life is a big thing; that men have an almost limitless capacity either for evil or for holiness—and the fate of men hung in the balance. It was up to Him alone. His weapons were prayer and fasting and self-sacrifice—the willingness to heal at all costs: and the cost finally had to be the Cross. He MUST not fail. So He had to prepare, to train as athletes and soldiers do. You remember that before He began His ministry He went alone into the desert for forty days.

T. G.—Is that what our forty days of Lent symbolizes?

W. B. S.—Yes; but we do more than "symbolize." We are not just staging a play. WE DO THE SAME THING. He says, "If any man would come after me, let him deny himself, and take up his Cross and follow Me." Lent is our special effort to follow Him—the regular "training season" to fit us for year-round service. And our weapons are penitence, self-denial, and almsgiving—giving to others at cost to ourselves.

R. M.—Why almsgiving?

W. B. S.—We cannot love Him without loving our neighbors, and "going out to them" as He "went out to" every person in need. That's what God's love is like—it goes out to people, it *gives.* And the way to learn that kind of love is simply to practice it. And by the way—when you save money by giving up things—cigarettes, candy, theatres or whatnot—give the money saved to the poor. As George Herbert prays:

"Yet Lord, instruct us to improve our fast
By starving sinne, and taking such repast
As may our faults controll.
That every man may revel at his *doore*
Not in his parlour; *banquetting the poore*
And among those, his soule!"

Lent, then, is a special time to root out the evil in us (you'll be surprised how deep you may have to dig!) to strengthen our loyalty and obedience—to fit ourselves to "fight the good fight." These things aren't easy. No thing worthwhile is.

J. P.—But why "give up" things? Doesn't God give them to us so that we can enjoy them?

W. B. S.—He gives them to us so that we can USE them: but unless we are careful we find that they begin to use US. Perhaps you can think of some little luxury, or vanity, or habit, or "harmless pleasure" that is of no importance—until you try to do without it. "Things" are good servants, but bad masters!

J. P.—I can see that. I guess the less I like giving up things, the more I ought to. I don't like the idea of anything "getting me down." But what do my own unimportant temptations have to do with saving the world?

W. B. S.—The world is what it is, Jean, not because there are a few very bad people in it: but because we—you and I—are as good as we are—and no better! You know that Communion prayer "O Lamb of God That Taketh Away the Sins of the World, Have Mercy Upon Us!"? The sin of the world is not some blatant thing wrong with some other people. It isn't a lot of abstract things called greed and lust and hate and pride and fear that exist somewhere else. It is the subtle and deep pride and self-love IN EACH ONE OF US. The human race is like the water in the Schuylkill River. It OUGHT to be beautiful and clear and life-giving. But what is it!—too often dirty and unclean. Take a drop from it. Hold it up and look at it: it seems clear and bright—not only harmless, but cleansing, thirst-quenching, life-giving. But look at it under a microscope.

T. M.—Thanks. I wouldn't want to!

W. B. S.—Better to examine it than drink it! Each human being is like that drop, either a part of the dirtying or the purifying force. Maybe he thinks he himself is all right. Maybe he doesn't—but is scared to look, because he hasn't learned that he can be purified. Most of them don't seem to think very much at all about it. But Lent is the time for looking at ourselves—and then doing something about it, or rather asking Him to.

T. G.—How do you go about it?

W. B. S.—The way our Lord showed us; the way of repentence. The word He used meant to TURN AROUND—TO TAKE STEPS, and in a new direction. Of course, the first thing to do is to find out which way you were really going; and which way He wants you

(Continued on page 240)

Confirmation Schedule for April-May

April 3—Passion Sunday (Fifth in Lent)
A. M.—Claymont, Del.
P. M.—Phila., Holy Trinity Chapel.
P. M.—Phila., Saint Sauveur.
Evg.—Darby, All Saints.

April 5—Tuesday
Evg.—Phila., Ascension, Rhawnhurst.

April 6—Wednesday
Evg.—Phila., Holy Trinity.

April 7—Thursday
Evg.—Phila., Holy Comforter Chapel.

April 9—Saturday
Evg.—Wayne, St. Mary.

April 10—Sunday next before Easter (Palm Sunday)
A. M.—Phila., St. Peter.
P. M.—Phila., Crucifixion.
Evg.—Phila., Resurrection.

April 13—Wednesday
Evg.—Phila., St. James.

April 16—Easter Even (Saturday)
P. M.—Phila., St. Mark.

April 17—Easter Day
A. M.—Phila., Christ.
P. M.—Phila., Gloria Dei.
Evg.—Highland Park, Holy Sacrament.

April 19—Tuesday
P. M.—Phila., Byberry Hospital.

April 22—Friday
Evg.—St. Martin, Marcus Hook.

April 24—First Sunday after Easter
A. M.—Jenkintown, Our Saviour.
P. M.—Morton, Atonement.
Evg.—Phila., The Saviour.

April 28—Thursday
P. M.—Valley Forge Military Academy.
Evg.—Wyncote, All Hallows.

April 29—Friday
Evg.—Phila., St. Michael and All Angels.

May 1—St. Philip and St. James (Second Sunday after Easter)
A. M.—West Chester, Holy Trinity (100th Anniversary).
P. M.—Parkesburg, Ascension.
P. M.—Coatesville, St. Cyril.
Evg.—Coatesville, Trinity.

May 4—Wednesday
Evg.—Mayfair, Resurrection.

May 8—Third Sunday after Easter
A. M.—West Whiteland, St. Paul.
P. M.—Bryn Mawr, Redeemer.
Evg.—Rosemont, Good Shepherd.

May 15—Fourth Sunday after Easter
A. M.—Radnor, St. David.
P. M.—Phila., St. Mary Annunciation.
Evg.—Hatboro, Advent.

May 22—Fifth Sunday after Easter
A. M.—Chestnut Hill, St. Paul.
P. M.—Sleighton Farm.
Evg.—West Chester, Ascension.

May 26—Ascension Day (Thursday)
Evg.—Phila., St. Alban, Olney.

May 29—Sunday after Ascension Day
A. M.—Elkins Park, St. Paul.
P. M.—Great Valley, St. Peter.
Evg.—Swarthmore, Trinity.

Anniversary Celebration

(Continued from page 230)

ginning of the program, and the Master of Ceremonies was the Hon. Joseph H. Rainey, who was assisted by Mr. Paul F. Keene, Mr. John C. Asbury, Major R. R. Wright and others. The Very Rev. Percy R. Stockman, Dean of the Convocation of North Philadelphia, represented the Diocese. As President of St. John's Settlement House, which is now sponsoring St. Christopher's Mission and Community Center, he paid special tribute to the devotion and wise leadership of Dr. Phillips. Congratulatory resolutions were sent by the Executive Council of the Diocese and the Department of Missions.

Dean Stockman announced that St. John's Settlement House had acquired ownership, on March 8th, of the premises at 1332 N. 12th Street, which will become the new center and headquarters for St. Christopher's, which was forced to leave its former location at 1213 W. Thompson Street in November by reason of the condemnation of the buildings rented there; and since that time has been carrying on religious services and Sunday School at the Scandinavian Branch of the Salvation Army, 952 N. 11th Street.

The program in honor of Dr. Phillips brought together the outstanding representatives of the Church and the community and gave an auspicious start to the new program for the work of St. Christopher's.

On Wednesday evening, February 23rd, another very successful benefit for St. Christopher's, arranged by and under the auspices of St. John's Settlement House, was a song recital given by the Misses Betty and Wendy Woodward at the Auditorium of the Ethical Culture Society on South Rittenhouse Square. One hundred and fifteen dollars was realized for the work at St. Christopher's by this occasion.

150th ANNIVERSARY

The Church News of the Diocese of Pennsylvania extends its greeting and hospitality to the 150th General Assembly of the Presbyterian Church in United States of America.

The 150th General Assembly of the Presbyterian Church in United States of America will meet in Philadelphia May 24th to June 1st, same historic city in which Assembly was organized a century and a half ago. Sessions will be held in Municipal Convention Hall. Only sixteen Presbyteries were represented in first Assembly; today there are 276 Presbyteries.

This meeting is significant for a number of reasons. It is a national gathering of a denomination having 2,000,000 members and also 10,000 churches. This Assembly will be made up of 900 commissioners chosen from among the Presbyterians throughout the country. In addition to the commissioners the Assembly will attract several thousand visitors from all parts of the country. The leaders of first General Assembly were so intimately tied up with adoption of Constitution of United States and events centering about origin of our national life that this meeting, entirely apart from its religious interests, will have a profound historical significance.

Philadelphia is outstanding Presbyterian center in this country. There are 108 Presbyterian churches within Philadelphia, and 300 within a radius of fifty miles. The four Presbyteries of Philadelphia, Philadelphia North, Chester and West Jersey represent 355,000 enrolled members, which means probably a constituency of at least a million people.

The Presbyterian Church in the United States of America as distinguished from the southern branch known as the Presbyterian Church in the United States, conducts its legislation and general control through the representative body, the General Assembly.

The denomination represents a capital investment of more than $200,000,000, including colleges and theological seminaries, but not including the 9,000 local churches which own property valued at $350,000,000 and have an annual turnover of $50,000,000.

Its communicant membership is 1,980,000 under the care of 9,000 ordained ministers. About 1,300 missionaries represent the church in foreign fields and co-operate with 8,400 native workers, making a foreign mission staff of about ten thousand.

As my life today has been determined by the way I lived my yesterday, so my tomorrow is being determined by the way I live my today.—*Ralph Waldo Trine.*

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NEW ORGAN AT ST. THOMAS', WHITEMARSH

On Sunday morning, February 20th, the parishioners of St. Thomas' Church, Whitemarsh, heard for the first time the notes of their new organ, built by the Aeolian-Skinner Organ Company of Boston, Mass.

The organ has three manuals, 33 stops, and over two thousand pipes—ranging from the 16-foot wooden diapasons to the tiny metal pipes of only an inch or so in length. The cost of the organ was $12,000, but it was necessary for approximately $3,000 additional to be spent in enlarging the organ chamber.

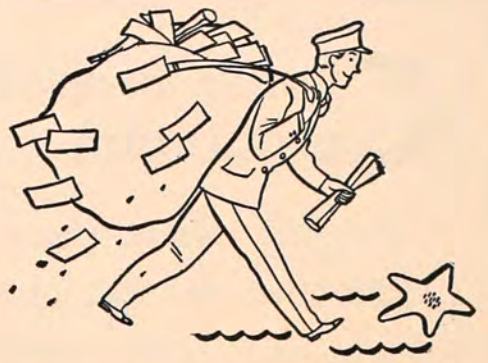
Mr. Thomas Robinson, who resigned last fall after serving as organist in St. Thomas' Church for over thirty-two years, was the first to touch the keys of the organ on Sunday, February 20th; he played the first few pieces of the Voluntary.

Mr. Ralph Kinder is the present organist of St. Thomas' Church. It was under his immediate supervision that the specifications for the new instrument were written. He gave his first organ recital on Sunday afternoon, February 27th, and will give the second just one month later at 3.45 o'clock in the afternoon.

The organ has been installed by members of the parish in recognition of the Rev. Mr. Groton's twenty-five years as Rector of St. Thomas' Church and in loving memory of the many Loved Ones of the parish who have gone on into the Life Beyond.

(Continued from Page 219)

"You cannot know what a glorious work it has been, and it just completely embarrasses me to receive thanks. But I should like the people at home to know what our Chinese Christians, and non-Christians, too, have passed through and are now facing, for I believe that no such terror and destruction have occurred since the days of the old Mongol invasions under Genghis Khan and Tamerlane."



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(Continued from page 237)

to go. Get hold of that series of very painful questions we call a "Form for self-examination." Ask yourself each question in it with courage, and faith enough to find "the truth, the whole truth, and nothing but the truth." Use it once a week before making your communion. You'll find it like—what is the name of that little tool you dentists use when you first examine a patient's teeth?—a short sharp stiff wire on the end of a handle, that finds every cavity no matter how hard the patient tries not to flinch!

T. G.—An explorer.

W. B. S.—That's it. Well, you will find this questionnaire is a very good "explorer." It will find more than one "soft spot" in your *soul!*

T. M.—I wouldn't like that: but I do see what you mean!

J. P.—As I see it then, Lent is for two things: to strengthen your good points and get after the bad ones—and I know that would do me a lot of good. But what if I don't *Want* "to be done good to"? And isn't the whole idea rather selfish, anyway? Didn't our Lord tell us to "forget ourselves"?

W. B. S.—I'm glad you brought that up. I've been wanting to get on that track. We've been talking too much about ourselves, and painting a pretty dark picture. But as Christians, good or bad, our life and everything in it begins and ends in God, not in ourselves. And the sorrow of Lent is only a preparation for the much greater joy of Easter. The world—even the Christian Church, seems almost to have forgotten that the Gospel is the "Good News" of God's forgiving love for us—and our whole-hearted love of Him. Forgiving isn't easy: if you think it is, just try it sometime. It may cost God as much to forgive us, as it hurts us to humble our pride and ask for it—*it did once.* But the results are—well, who can describe what happens inside a kid when he "owns up" to his father and is forgiven? And have you ever seen a youngster set himself to be like his father, and to share his work, just for the clean love and glory he has for him? That is how we should use Lent. And God wants us to give things to him—not for the value of the gift, but for the love in it. One of my boys gave me an ash tray once, one that he had made himself—I'll never forget it! The "giving up" in Lent is only a small part of the bigger idea of "giving"—it's God that matters, not ourselves. We "give up" the way a good athlete trains: he disciplines his body *not* for the sake of being strong, but to fight hard, to give all that he has, for the honor of his team. He "dedicates" himself—"dedicate" means "give to God."

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T. G.—Just what would be a good Lenten Program for undergraduates?

W. B. S.—I don't know any "undergraduates." I know only a whole lot of young individuals. Each has a different job; different talents to develop and use; different weak spots and sins to strive against. Of course, there are certain general headings:

1. To learn more about his true nature.
2. To learn more about his religion.
3. To practice his religion—make its teachings, its discipline, and its worship, a part of himself.
4. To take definite steps towards finding what God wants him to do in a world that needs him pretty badly.
5. Above all, to develop a specific and objective way of trusting, loving, and glorifying God.

T. M.—One of my friends was asking me the other day if giving up sleep and getting up for Church is O. K.?

W. B. S.—He seems to know his weak spot! Certainly. The way to root out a vice is to cultivate the opposite virtue. Early rising is what the doctors would call "indicated" for a lazy man!

R. M.—How about cultural things—like music?

W. B. S.—Just because a thing tastes good does NOT mean that it's bad for you. All the arts may be real ways of the soul's drawing very near to God—beauty, truth, and goodness are very closely connected. I know a Doctor who is closer to Him in music than in any other way.

R. M.—But fasting—going without food—is THAT an essential feature of the Christian life?

W. B. S.—Intelligent fasting is one of the simplest and most direct ways of bringing the body under the control of the spirit, and the spirit to God.

"Whoso will pray he must fast and be clean
And fat his soul, and make his body lean,"

as Chaucer says. Fasting brings out amazing powers of body, mind, and spirit, that our modern self-indulgent world knows nothing about. Our Lord cured a boy that had baffled his disciples and said rather significantly, "This kind cometh not out, but by prayer and fasting." How much of the secret of His power may have come through stern self-discipline, his body subdued, His spirit released to God? The modern world has harnessed almost overwhelming physical forces—but its spiritual power is alarmingly low. The Christian Church is concerned only with spiritual power: Therefore fast.

J. P.—Life is pretty big and powerful and real, isn't it? The Schuylkill—what a job to clean it!

W. B. S.—The pollution can only be stopped at the source—which is you and I. It's the greatest cause there is—God's redeeming Church. Remember—and use—the prayer of a certain Chinese Christian:

"Lord, revive Thy Church
Beginning with me!"

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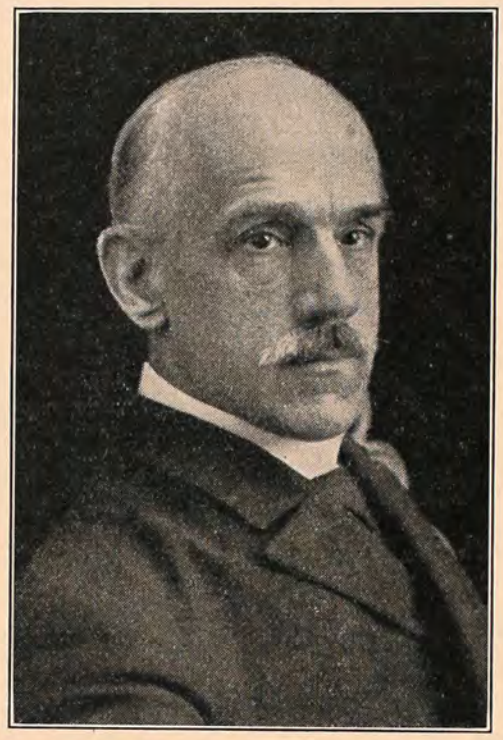
DR. DAVIES CELEBRATES FIFTIETH ANNIVERSARY

The Rev. Henry Davies, Ph.D., Chaplain at Byberry, is celebrating the fiftieth anniversary of his ministry this month. The Rev. Mr. Davies was born in London, England, July 11, 1864. He was educated at private schools and King's College, and graduated 1886. He graduated from the Yale School of Religion in 1888 and was ordained in the Congregational Church that same year. In 1896 he received his Doctorate of Philosophy from Yale and lectured there on the history of Philosophy from 1896 to 1901. In 1903 he was ordained Deacon at St. John's Church, Salisbury, Conn., by Bishop Brewster, and ordained priest the following year. He was rector of Christ Church, Eastern Maryland, from 1914 to 1922, when he came to Trinity Church, Collingdale, leaving there in 1932 to become a Chaplain at Byberry.



Dr. Davies has been on many important committees, and has contributed many articles to newspapers, magazines, International Encyclopedia, and Hasting's Dictionary of Religion.

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FORK UNION ENROLLMENTS; ENLARGEMENT PLANNED

For the second semester at Fork Union Military Academy, 16 new students have enrolled. This makes a total attendance of 312 for the session.

Students enrolling for the second semester are as follows:

Warren Brooks, New Jersey; Robert M. Daugherty, District of Columbia; Charles A. Entsminger, Jr., Va.; Clarence B. Fry, Penna.; John H. Gilboy, Jr., New York; Andrew L. Kelly, Va.; William Leffler, Florida; George R. Lloyd, New York; J. Maslyn, New York; William Meckley, Penna.; Ralph J. Murphy, Va.; Herman Lee Murray, District of Columbia; Berger Nuckols, Va.; Arthur Andrew Palmer, Va.; Lloyd Melvin Palmer, District of Columbia; Hugh Pearson Tuggle, Va.

Plans are being drawn for a new dormitory to accommodate 128 additional students, built in suites of three rooms to accommodate four cadets. The dining room will be enlarged so as to accommodate 160 additional cadets. It is expected to have this enlarged accommodation ready for the opening of the next session, September 20th.

In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

MATTHEW RANDALL

The Vestry of St. Mary's Memorial Church, Wayne, Pa., mourns the death of one of its fellows, who has served his parish and his Diocese with faithful and unflagging devotion for many years. They have directed that this minute be spread upon the Parish Record and a copy of it be sent to his family, to the Living Church and to the Diocese of Pennsylvania—as a testimonial of his fine Christian character, his devotion to the duties of his office and to his simple and whole-hearted belief in the "Faith Once Delivered to the Saints."

For a long period before his death Mr. Randall was a sufferer from a distressing physical ailment, but he bore his illness bravely and uncomplainingly with Christian fortitude, and in so doing, he set a fine example to those who knew him. He died with a prayer on his lips, in the Communion of the Catholic Church, and in sure hope of immortality. His loss to this parish is a great one, and his memory will stay with us. May he rest in peace.

By order of the Vestry, February, 1938.

LAYTON FIRENG,
Secretary.

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DIOCESE OF PENNSYLVANIA

Statement showing Quotas, Expectations, Givings, etc., of Parishes, Missions, and Chapels for the period ending March 21, 1938

1938

Parish or Mission	Quotas	Expectations	Amount Due March 21	Paid to March 21	Percent of Expectation Paid
Advent Mission, Hatboro	$495.25	$225.00	56.25	$38.95	17
Advent, Kennett Square	229.33	200.00	50.00	12.33	6
Advent Mission (Polish), Philadelphia	112.47	25.00	6.25	.....	..
Advocate Memorial, Philadelphia	3,006.28	1,150.00	287.50	204.50	18
All Hallows, Wyncote	1,064.88	1,064.88	266.22	163.20	15
All Saints, Crescentville	1,181.34	100.00	25.00	.....	..
All Saints Mission, Darby	705.43	450.00	112.50	.....	..
All Saints Chapel, Fallsington	342.11	35.00	8.75	.....	..
All Saints, Moyamensing	1,650.74	1,200.00	300.00	36.00	3
All Saints, Norristown	1,158.81	250.00	62.50	.....	..
All Saints, Torresdale	1,734.36	1,500.00	375.00	250.02	17
All Saints, Wynnewood	2,560.79	1,000.00	250.00	29.50	3
All Souls Mission, Philadelphia	341.13	80.00	20.00	.....	..
Annunciation, Philadelphia	461.47	.....	.....	.....	..
Ascension Mission, Parkesburg	176.44	100.00	25.00	.....	..
Ascension Mission, Rhawnhurst	201.12	201.12	50.28	.....	..
Ascension Mission, West Chester	96.00	96.00	24.00	.....	..
Atonement, Morton	304.15	135.00	33.75	2.75	2
Atonement Memorial, Philadelphia	2,265.54	.....	.....	.....	..
Beloved Disciple Mission, Philadelphia	744.19	100.00	25.00	.....	..
Calvary, Conshohocken	2,331.92	2,331.92	582.98	430.23	18½
Calvary, Germantown	5,127.29	3,600.00	900.00	638.85	18
Calvary, Northern Liberties	946.34	300.00	75.00	.....	..
Calvary, Rockdale	717.99	300.00	75.00	.....	..
Christ, Eddington	447.75	175.00	43.75	19.24	11
Christ, Franklinville	1,430.82	.....	.....	.....	..
Christ, Media	1,471.83	1,475.00	368.75	182.96	12
Christ, Philadelphia	6,867.75	4,000.00	1,000.00	1,305.00	32½
Christ Church and St. Michael's, Germantown	5,233.87	4,500.00	1,125.00	613.54	13½
Christ, Pottstown	1,469.89	250.00	62.50	15.17	6
Christ, Ridley Park	1,171.99	600.00	150.00	66.10	11
Christ, Upper Merion (Bridgeport)	1,706.64	800.00	200.00	25.00	3
Covenant, Philadelphia	1,001.20	500.00	125.00	13.00	2½
Crucifixion, Philadelphia	896.12	250.00	62.50	40.00	16
Emmanuel, Holmesburg	1,329.56	700.00	175.00	75.29	11
Emmanuel, Kensington	525.51	100.00	25.00	.....	..
Emmanuel Mission, Quakertown	105.17	50.00	12.50	.....	..
Epiphany, Germantown	2,039.16	1,000.00	250.00	12.00	1
Epiphany Mission, Royersford	150.38	200.00	50.00	33.34	16½
Epiphany, Sherwood	2,856.94	2,650.00	662.50	15.00	½
Gloria Dei, Philadelphia	2,325.15	500.00	125.00	24.00	4½
Good Samaritan, Paoli	2,732.04	3,500.00	875.00	235.54	6½
Good Shepherd Memorial, Germantown	2,214.63	1,650.00	412.50	217.30	13
Good Shepherd, Kensington	753.07	150.00	37.50	.....	..
Good Shepherd, Rosemont	5,499.50	5,500.00	1,375.00	695.99	12½
Grace, Hulmeville	262.15	150.00	37.50	9.99	6½
Grace, Mt. Airy	4,160.61	4,160.61	1,040.15	500.00	12
Grace, Philadelphia	1,438.13	115.00	28.75	6.00	5
Holy Apostles, Philadelphia	5,967.53	4,000.00	1,000.00	500.36	12½
Holy Comforter, Aronimink	607.47	400.00	100.00	10.00	2½
Holy Comforter Chapel, Philadelphia	918.33	550.00	137.50	100.00	18
Holy Communion Memorial Chapel, Philadelphia	2,431.95	800.00	200.00	2.10	..
Holy Innocents, Tacony	1,211.98	300.00	75.00	19.98	6½
Holy Nativity Memorial, Rockledge	1,245.15	750.00	187.50	25.00	3
Holy Nativity Mission, Wrightstown	5.69	5.00	1.25	.....	..
Holy Redeemer Mission, Philadelphia (Polish)	147.36	25.00	6.25	.....	..
Holy Sacrament Mission, Highland Park	1,609.19	600.00	150.00	25.00	4
Holy Spirit Mission, Philadelphia	.89	25.00	6.25	.....	..
Holy Trinity, Conshohocken	54.87	Closed	.....	.....	..
Holy Trinity Mission, Lansdale	415.58	350.00	87.50	.....	..
Holy Trinity, Philadelphia	11,114.10	11,114.10	2,778.52	830.43	7½
Holy Trinity Memorial Chapel, Philadelphia	4,303.95	1,200.00	300.00	231.60	19
Holy Trinity, West Chester	2,070.18	1,000.00	250.00	30.00	3
House of Prayer	644.32	300.00	75.00	49.00	16
Huntingdon Valley Chapel, Meadowbrook	1,147.96	1,200.00	300.00	200.00	17
Incarnation, Drexel Hill	994.18	600.00	150.00	5.00	½
Incarnation Mission, Morrisville	318.46	75.00	18.75	.....	..
Incarnation, Philadelphia	1,729.16	500.00	125.00	22.60	4½
King of Prussia Chapel	.....	.....	.....	.....	..
Mediator Chapel, Philadelphia	5,416.64	5,500.00	1,375.00	681.45	12
Messiah, Gwynedd	2,212.91	1,250.00	312.50	77.00	6
Messiah, Philadelphia	644.59	285.00	71.25	.....	..
Nativity Chapel, Germantown (see S. Luke's)					
Our Saviour, Jenkintown	4,429.60	2,500.00	625.00	205.00	8
Phillips Brooks Memorial Chapel, Philadelphia	2,537.44	400.00	100.00	18.34	4½

Parish or Mission	Quotas	Expectations	Amount Due March 21	Paid to March 21	Percent of Expectation Paid
Prince of Peace Chapel, Philadelphia	2,404.51	920.00	230.00	40.96	4
Redeemer, Andalusia	534.77	100.00	25.00	.....	..
Redeemer, Bryn Mawr	7,182.51	10,500.00	2,625.00	284.25	2½
Redeemer Chapel, Seamen's Mission	.....	25.00	6.25	.....	..
Redeemer Mission, Springfield	313.90	200.00	50.00	.....	..
Redemption, Philadelphia	1,376.43	500.00	125.00	.....	..
Resurrection, Mayfair	1,003.74	125.00	31.25	.....	..
Resurrection, Philadelphia	2,800.15	1,800.00	450.00	171.75	9½
S. Aidan Chapel, Cheltenham	436.76	200.00	50.00	10.89	5
S. Alban Mission, Newtown Square	52.34	36.00	9.00	.....	..
S. Alban, Olney	1,184.18	400.00	100.00	50.00	12
S. Alban, Roxborough	645.40	100.00	25.00	.....	..
S. Ambrose Mission, Philadelphia	924.12	550.00	137.50	96.00	17½
S. Andrew, Philadelphia	1,194.65	120.00	30.00	.....	..
S. Andrew Mission, Somerton	127.10	100.00	25.00	.....	..
S. Andrew Chapel, West Manayunk	278.97	75.00	18.75	.....	..
S. Andrew, West Philadelphia	1,228.90	400.00	100.00	82.86	20½
S. Andrew, Yardley	408.81	408.81	102.20	55.00	13
S. Anne Mission, Willow Grove	445.69	445.69	111.42	49.52	11
S. Asaph, Bala	3,784.07	4,000.00	1,000.00	70.00	1½
S. Augustine Chapel, Norristown	.....	.....	.....	.....	..
S. Augustine Mission, Philadelphia	530.66	150.00	37.50	65.00	43
S. Barnabas, Germantown	825.16	125.00	31.25	.....	..
S. Barnabas, Haddington	1,297.25	750.00	187.50	.....	..
S. Barnabas, Kensington	646.07	200.00	50.00	16.35	8
S. Bartholomew Mission, Philadelphia	565.28	150.00	37.50	.....	..
S. Bartholomew, Wissinoming	1,050.67	150.00	37.50	10.00	7
S. Christopher Mission, Philadelphia	210.76	25.00	6.25	.....	..
S. Clement, Philadelphia	5,733.27	3,500.00	875.00	295.86	8½
S. Cyprian Mission, Elmwood	119.75	45.00	11.25	5.74	13
S. Cyril Mission, Coatesville	27.72	87.00	21.75	20.00	23
S. David, Manayunk	1,403.72	250.00	62.50	39.42	16
S. David, Radnor	3,176.68	3,600.00	900.00	55.00	1½
S. Elisabeth and L'Emmanuello, Philadelphia	1,096.79	500.00	125.00	.....	..
S. Faith Mission, Brookline	326.93	327.00	81.75	20.80	6
S. Gabriel Mission, Feltonville	1,011.06	706.14	176.53	32.20	4½
S. George, Ardmore	3,571.70	2,200.00	550.00	530.00	24
S. George Mission, Richmond	847.86	150.00	37.50	52.20	35
S. George Mission, Venango	522.95	275.00	68.75	4.00	1
S. George, West Philadelphia	819.16	400.00	100.00	7.00	1½
S. Giles Chapel, Stonehurst	1,626.54	550.00	137.50	.....	..
S. James, Bristol	984.06	325.00	81.25	.....	..
S. James, Downingtown	1,031.61	600.00	150.00	87.86	14½
S. James, Hestonville	1,183.05	200.00	50.00	.....	..
S. James, Kingsessing	1,593.38	300.00	75.00	.....	..
S. James Mission, Langhorne	243.73	200.00	50.00	22.00	11
S. James, Perkiomen (Evansburg)	221.16	221.16	55.29	5.00	2
S. James, Philadelphia	8,998.81	2,300.00	575.00	327.60	14
S. James Mission, Prospect Park (Moore)	466.26	400.00	100.00	33.29	8
S. James the Less, Philadelphia	2,503.92	750.00	187.50	.....	..
S. John Baptist, Germantown	485.93	200.00	50.00	2.00	1
S. John Chrysostom, Philadelphia	315.25	.....	.....	.....	..
S. John, Concord (Ward)	158.31	150.00	37.50	25.00	17
S. John, Cynwyd	2,936.91	1,000.00	250.00	435.25	43½
S. John the Evangelist Mission, Essington	165.64	100.00	25.00	.....	..
S. John the Evangelist, Lansdowne	4,486.44	2,500.00	625.00	130.00	5
S. John the Evangelist, Philadelphia	570.55	800.00	200.00	.....	..
S. John Free, Philadelphia	1,429.72	200.00	50.00	.....	..
S. John, Kelton	26.85	.....	.....	.....	..
S. John, Norristown	3,450.13	3,450.13	862.53	375.32	11
S. John, Northern Liberties	2.59	.....	.....	.....	..
S. John, Pequea (Compass)	179.30	50.00	12.50	.....	..
S. John Mission, West Oak Lane	468.35	200.00	50.00	.....	..
S. Joseph Mission, Gladwyne	71.39	.....	.....	.....	..
S. Jude and the Nativity, Philadelphia	1,337.47	100.00	25.00	16.30	16
S. Luke, Bustleton	729.55	200.00	50.00	2.80	1
S. Luke, Chester	156.67	156.67	39.17	7.64	5
S. Luke Mission, Eddystone	53.13	53.13	13.28	.....	..
S. Luke, Germantown (incl. Nativity Chapel)	6,735.18	7,500.00	1,875.00	1,652.34	22
S. Luke, Kensington	1,460.41	600.00	150.00	25.00	4
S. Luke, Newtown	755.73	115.00	28.75	25.00	22
S. Luke and The Epiphany, Philadelphia	8,184.12	1,200.00	300.00	26.00	2
S. Mark, Frankford	3,582.39	2,200.00	550.00	232.75	10
S. Mark, Honey Brook	190.69	50.00	12.50	12.75	25
S. Mark, Philadelphia (incl. St. Mary's Chapel and St. Michael's, Yeadon)	9,699.58	10,000.00	2,500.00	4,340.86	43
S. Martin, Marcus Hook	722.90	230.00	57.50	40.31	17
S. Martin, Oak Lane	1,698.86	700.00	175.00	76.52	11
S. Martin, Radnor (incl. S. Martin's Chapel, Ithan)	4,101.52	4,101.52	1,025.38	73.32	1½
S. Martin-in-the-Fields, Chestnut Hill	6,808.56	20,000.00	5,000.00	2,289.96	11½
S. Mary, Ardmore	6,900.59	8,000.00	2,000.00	1,585.96	20
S. Mary Mission, Chester	174.46	174.46	43.61	.....	..
S. Mary, Hamilton Village	4,098.74	1,500.00	375.00	79.08	5

Parish or Mission	Quotas	Expectations	Amount Due March 21	Paid to March 21	Percent of Expectation Paid
S. Mary Mission, Manayunk (Polish)	56.36	25.00	6.25	.....	..
S. Mary Chapel (S. Mark, Philadelphia, see S. Mark)					
S. Mary, Warwick	137.72	50.00	12.50	.....	..
S. Mary Memorial, Wayne	3,563.92	3,563.00	890.45	766.65	21½
S. Mary of the Annunciation Mission, Phila. (Italian)	144.97	30.00	7.50	.....	..
S. Mary Pro-Cathedral, Philadelphia	726.98	100.00	25.00	42.90	42½
S. Matthew, Francisville	2,685.15	1,200.00	300.00	157.99	13
S. Matthias, Philadelphia	1,824.54	.....	.....	.....	..
S. Michael Chapel, Yeadon (see S. Mark's)	1,079.01	.....	.....	.....	..
S. Michael and All Angels Chapel, Philadelphia	259.75	259.75	64.94	62.72	24
S. Monica Mission, Philadelphia	273.09	80.00	20.00	.....	..
S. Nathanael, Philadelphia	1,225.61	400.00	200.00	1.10	..
S. Paul, Aramingo	1,760.04	450.00	112.50	.....	..
S. Paul, Chester	4,509.79	4,509.79	1,127.45	443.65	9½
S. Paul, Chestnut Hill	9,909.04	16,000.00	4,000.00	3,169.87	19½
S. Paul, Doylestown	1,404.66	800.00	200.00	120.00	15
S. Paul Mission, Edgely	39.06	30.00	7.50	.....	..
S. Paul, Elkins Park	5,533.81	1,200.00	300.00	20.00	1½
S. Paul Mission, North Penn	149.79	20.00	5.00	.....	..
S. Paul Memorial, Oaks	388.78	125.00	31.25	10.00	8
S. Paul Memorial, Overbrook	5,066.72	4,000.00	1,000.00	366.95	9
S. Paul Memorial, Philadelphia	1,334.91	350.00	87.50	.....	..
S. Paul, West Whiteland	914.91	1,200.00	300.00	173.50	14
S. Peter, Germantown	3,336.87	3,336.87	834.22	191.97	6
S. Peter, Great Valley	122.93	50.00	12.50	.....	..
S. Peter, Philadelphia	6,471.14	4,000.00	1,000.00	708.84	17½
S. Peter, Phoenixville	2,020.98	500.00	125.00	45.55	8
S. Peter, Weldon (incl. S. Peter's Chapel, Glenside)	1,413.39	650.00	162.50	9.99	1½
S. Philip Mission, New Hope	82.28	82.28	20.57	.....	..
Saint Sauveur, Philadelphia	158.46	.....	.....	25.00	..
S. Simeon Memorial, Philadelphia	2,874.09	600.00	150.00	.....	..
S. Simeon the Cyrenian Chapel, Philadelphia	1,616.67	500.00	125.00	48.39	9
S. Stephen, Bridesburg	672.57	115.00	28.75	.....	..
S. Stephen, Clifton Heights	570.83	250.00	62.50	.....	..
S. Stephen, Norwood	547.38	250.00	62.50	35.15	14
S. Stephen, Philadelphia	9,094.09	4,000.00	1,000.00	572.25	14
S. Stephen, Wissahickon	742.25	200.00	50.00	.....	..
S. Thomas, Philadelphia	1,259.46	100.00	25.00	32.80	32½
S. Thomas, Whitemarsh	4,752.91	4,752.91	1,188.23	2,051.14	43
S. Timothy, Roxborough	1,864.61	1,200.00	300.00	238.29	19½
S. Titus Mission, Elmwood	267.26	150.00	37.50	9.00	6
S. Wilfred Mission, Dolington	8.73	.....	.....	.....	..
The Saviour, West Philadelphia	5,399.94	1,500.00	375.00	139.35	9
Transfiguration Mission, Philadelphia	43.67	43.67	10.92	.....	..
Trinity Memorial, Ambler	565.69	.....	.....	.....	..
Trinity, Buckingham	106.65	40.00	10.00	.....	..
Trinity, Coatesville	1,351.68	350.00	87.50	.....	..
Trinity Mission, Collingdale	847.09	250.00	62.50	.....	..
Trinity Mission, Gulph Mills	41.81	25.00	6.25	.....	..
Trinity, Oxford	1,391.83	800.00	200.00	.50	..
Trinity Mission, Solebury	149.02	40.00	10.00	.....	..
Trinity, Swarthmore	1,686.05	800.00	200.00	21.85	2½
Washington Memorial Chapel, Valley Forge	914.39	1,000.00	250.00	.....	..
Zion, Philadelphia	1,477.84	1,300.00	325.00	154.79	11½
Miscellaneous	.....	5,000.00	1,250.00	329.14	6½
Totals	$364,166.75	$253,399.61	$63,349.90	$32,887.69	13

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